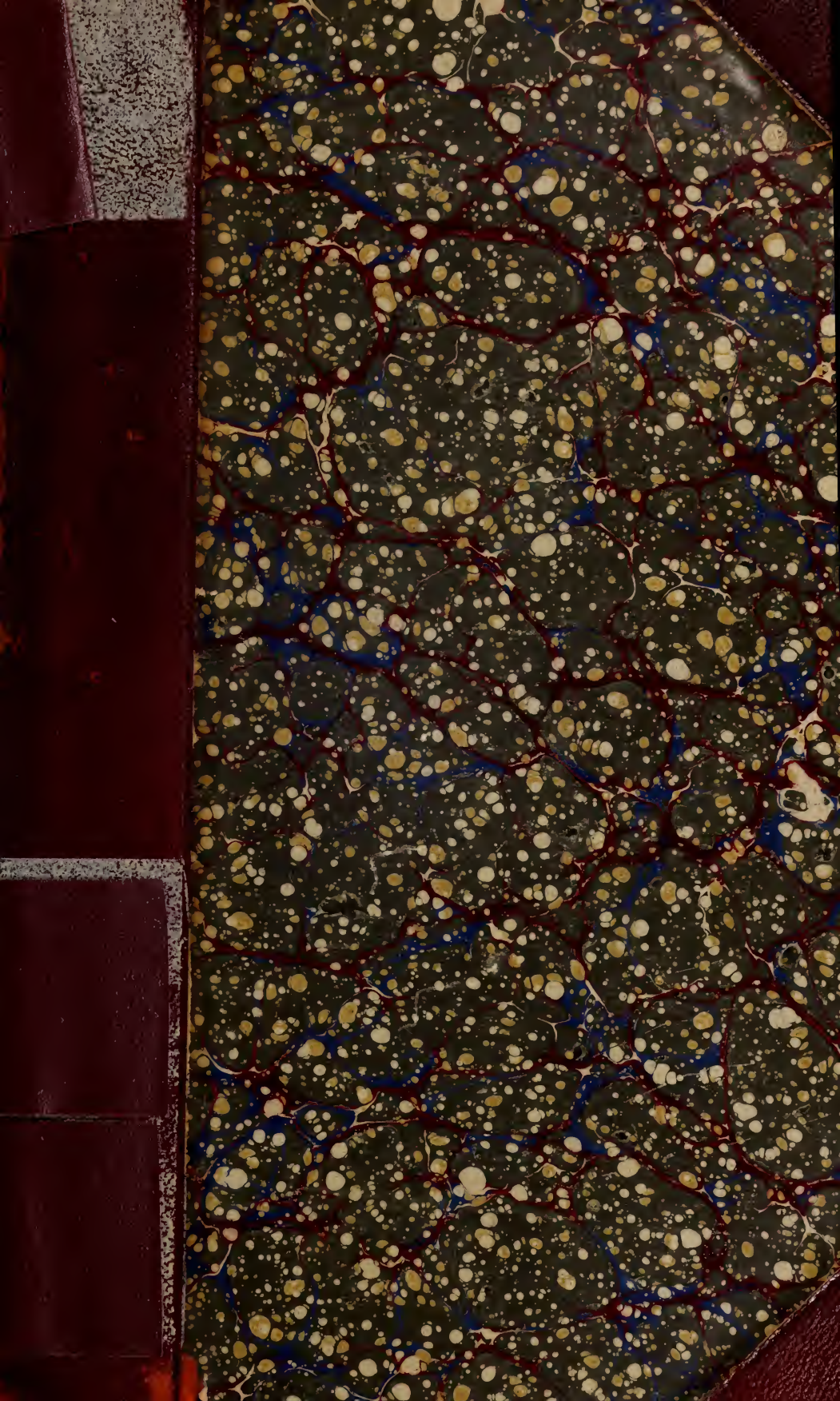

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WOMAN'S WORK FOR WOMAN.

Vol. XVIII. SEPTEMBER, 1903. No. 9.

LETTERS from Africa contain particulars of the death of Mr. McCleary, which occurred June 20, four days before the cablegram was received. Dr. R. M. Johnston arrived at Elat in time to minister to him the last night and day. One of his dying messages was to a friend who had said, "If McCleary dies, I shall not give any more to foreign missions." "Tell him," he said, "to send fifty more men to carry on this work." The consideration of the Bulu was past belief. "For several days before his death, many were constantly sitting in the yard, stifling their sobs, tears running down their faces. He called the Christians to his bedside and left messages with each." At the funeral service "a more quiet, orderly congregation could not be found in America."

AN incident of the recent Christian Endeavor Convention affords a thrilling contrast. From a land where the edict for extirpation of Christianity ruled 230 years, where boards notifying the people of this edict against "the wicked sect" were seen along the highways as late as 1866, where religious toleration was proclaimed in 1889 only—thence, this cable message was sent to Denver: "The one hundred and twenty societies in Japan, the land of dawn, send through two delegates and eighteen banners, their fraternal greetings to the Denver assemblage. They flash this message from their sacred mount of Fuji to the heights of Colorado: 'The world is one in Christ, let the world be won for Christ. *Eph.*, *3*, *20*, *21*.' Harada, President."

OF 41 Christian Endeavor Societies in Japan ten years ago, 22 still live; membership of the total 120 societies is about 2,500.

THE Floating Christian Endeavor Society on board the American warship *Charleston*, in 1896 was moved to start a Home for Seamen in Nagasaki, where there was not a decent place for sailors. This Home has become a bright spot, a self-supporting institution, which can accommodate 65 men with beds and serve 1,000 meals a day. Meetings are regularly held there and on ships lying in the harbor.

THEY had a dark day recently at Urumia, Persia, and many another mission station can recall a like experience, when Rev. B. W. Labaree took his wife, and—because they could not be left behind—their little ones also, setting forth for Berlin to consult an expert physician. The sky has since brightened and Mrs. Labaree will remain for a time under medical care in Europe.

A VALUABLE new book is *The Educational Conquest of the Far East*, by Robert E. Lewis, M.A.

ONCE more the same old bogey about the missionary wife's salary and so, once more, we rise to explain that: her salary is not additional to that of a family man, that his and hers together are just the same as the Board would assign to her husband did not the Woman's Boards offer to assist; that, it is credited to her, not because the family income in the missions is divided or handled in any different way than in families at home; that, it is credited to her in recognition of the fact that she, also, is "sent" out by the Church; that, it is a help to the Assembly's Board to have this class of funds raised in part by the Woman's Societies, and to them it is a pleasure to thus put themselves side by side with their sisters on the field; that, finally, only a living salary is furnished to missionaries on any field. So, let this bogey rest for a season.

SINGULAR suggestion, was it not, to drop the missionary magazine while studying *Lux Christi?* As if we should stop our daily newspaper because we are reading United States history!

THE United Study plan affords an opportunity for long-established, steady-going auxiliaries to break out in new hospitalities. "Come and help us on architecture in India," "Please review *Krishna or Christ* for our next meeting," "Come and hear Mrs. Smith's paper on ———." Our studies ought to be a net, with which to draw into societies those who were never there before.

THROUGH the generosity of a well-known Presbyterian, a Bible and Missionary Training School is to be opened this autumn, in connection with the University at Wooster, Ohio. The aim is to give special preparation to young men and women who intend to be home or foreign missionaries, pastors' assistants and Christian Association secretaries. Two courses are offered, one year and three years. Expenses moderate. Apply for information to Jesse McClellan, Treasurer, Wooster, Ohio.

WOULD not your society or church like to hear Rev. S. G. Rossiter before November, when he proceeds to take pastoral charge of the American Church in Manila? Then apply to him, care Board of Foreign Missions, 156 Fifth Ave., New York.

WE are desirous of securing for the office file, back numbers of two issues of WOMAN'S WORK FOR WOMAN. Anyone having copies to spare of June, 1889, and December, 1891, will confer a favor by forwarding them to the business office, Room 822, 156 Fifth Ave., New York.

A SYRIAN girl of seventeen, a senior at Beirût Seminary, recently died of typhoid fever. Mrs. Dale writes of her sweet, Christian character, of her family at the funeral, "so calm and quiet." "Though crushed to the ground," her father said, "I have great comfort." The grandparents of this girl, when first they came into contact with missionaries, were very bigoted people but became earnest evangelical Christians, the grandfather even learning to read after forty years of age. Of the girl's mother, "an ungoverned child who became a wonder in school," Dr. Carslaw said at her death, "I have lost my right-hand man." An epitome of missionary history covering three generations.

WHILE the freshman class in Government College at Lahore, India, has not above 40 members, there are 128 at Forman College. The new dormitory, Newton Hall, is crowded and other houses have been rented to accommodate the overflow.

RELATIONS between missionaries and officials at Chinanfu, Shantung, are more friendly than ever they were before the Boxer troubles. The Governor, Treasurer and Judge of the province have all been Dr. Neal's patients, while running expenses of the hospital have, for the first time, been met on the ground. A subscription book, presented first to the Governor and then to inferior officials, netted $750 (Mexican) from Chinese citizens, the balance being made up by patients and foreigners.

A YOUNG woman who is herself in training in this country for foreign missionary service, has presented her upright piano to the new Anglo-Chinese school for girls at Ningpo.

CHINESE women brought to the Wei Hien Hospital because they have attempted suicide, average one case a day.

THE first new missionary residence to be occupied at Wei Hien Station was that of the Fitch family on May 8.

A FAITHFUL Christian in Kam U, in Canton field, was placed by his neighbors in a basket, such as pigs are carried in to market, and taken to the river bank to be drowned, because Christianity brought ill luck to their village. Rev. A. A. Fulton's timely arrival saved the man's life.

A NANKING missionary draws a sketch true to life: "Mrs. Abbey is out in the country and I am so sorry for her. It is snowing a soft kind of snow, half rain, and she is in a leaky house and the roads are fearful. I suppose if I could see her, since it is too stormy for people to come to her, she is perfectly happy huddled up in a corner in a very miserable room, reading the second volume of 'Curtius' History of Greece!'"

Our Missionaries in Japan

AND THEIR POST OFFICE ADDRESSES.

Miss Emma Alexander,	33 Kami-ni-Bancho, Tokyo.
*Mrs. J. C. Ballagh,	"
Mrs. B. C. Haworth,	"
*Mrs. Wm. Imbrie,	"
Mrs. H. M. Landis,	"
*Mrs. D. B. McCartee,	"
Mrs. J. M. McCauley,	"
Mrs. Theo. MacNair,	"
Miss Elizabeth P. Milliken,	33 Kami-ni-Bancho "
Mrs. David Thompson,	"
Miss Annie B. West,	"
Miss Helena Wyckoff,	33 Kami-ni-Bancho, Tokyo.
Miss Kate C. Youngman,	"
Mrs. W. T. Johnson,	Sapporo, Hokkaido.
Miss Mary B. Sherman,	" "
Miss Sarah C. Smith,	" "
Miss Lillian A. Wells,	" "
Miss Clara H. Rose,	Otaru, "
Mrs. Geo. P. Pierson,	Asahigawa, "
Mrs. J. G. Dunlop,	Kanazawa.
Mrs. G. W. Fulton,	"
Miss Anna K. Gibbons,	"
Miss Ida R. Luther,	"
Miss Lucy E. Mayo,	Kanazawa.
Miss Ann E. Garvin,	Osaka.
Miss Isabella M. Ward,	"
Mrs. Thos. C. Winn,	"
Mrs. Harvey Brokaw,	Hiroshima.
Mrs. W. B. Langsdorf,	"
Mrs. F. S. Curtis,	Kyoto.
Miss Alice R. Haworth,	"
Mrs. J. B. Ayres,	Yamaguchi.
Miss A. L. A. Foster,	"
Miss Mary M. Palmer,	"
Mrs. W. Y. Jones,	Fukui.
Mrs. Arthur V. Bryan,	Matsuyama.

In this country: Miss Ballagh, Tenafly, N. J.; Miss Gertrude S. Bigelow, Batavia, N. Y.; Miss Etta Case, 1340 Pine St., Phila., Pa.: Miss Sarah Gardner, Clifton Springs, N. Y.; Miss Grace C. Glenn, Fort Wayne, Ind.; *Mrs. Jas. C. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Miss Martha E. Kelley, Sharpsburg, Pa.; Miss Settlemyer, Des Moines, Iowa; Miss Kate Shaw, Monmouth, Ill. * Not in formal connection with the Woman's Societies.

Around the World Series.

X. The Joshi Gakuin, and other Schools of Tokyo.

It was only the second day after landing on the west coast of Japan that we began to meet graduates of the Joshi Gakuin. They were teaching in kindergartens from Yamaguchi to Kanazawa; one was Bible woman at Hiroshima, one assisted in an Osaka school. Mrs. Gauntlett was at Okoyama, the wife of an Englishman, a professor in the upper government school. She is president of the woman's society in the church, and also of a club which is composed chiefly of non-Christian women. Before ever Tokyo was reached, I had seen eleven former pupils of the Joshi Gakuin and a few weeks later, at Honolulu, I saw another, one of a group of nine who had all been educated in mission schools of Japan. She told me gratefully how the school still follows her with incentives to reading and reminders not to neglect her Bible and prayer. These dozen women were all young, all Christians, all earnest, all making good use of their education and bearing themselves becomingly in their separate stations in life. If I had never come any closer to the school which has borne these "twelve manner of fruits," I should have judged it by them, and conceived for it great respect. This distant view was not, however, the limit of my acquaintance. I was permitted to live under its roof for a week, to visit from classroom to classroom, to watch the daily routine and, as far as one from the antipodes is able, to taste the atmosphere. Of one thing I could not find a trace—boasting. Of all the schools for girls which I visited between Beirût and Yokohama, none more thoroughly commanded my confidence and admiration.

"Atmosphere" in a school is something to which the visitor of a few days may be very sensitive. Before there is time to become informed, one receives impressions. Not often, but sometimes, the gulf between missionary teachers and pupils appears enormous; relations are mechanical, there is little contagion of sympathy. Again, quite the contrary, pupils are like clay in the hands of teachers, who exert an overwhelming influence amounting to hypnotism. A school atmosphere may be too much "like home," as if an Americanizing process is going on. Or, one sees the ambition of a home society is straining the missionary to aims which are unsuited to the situation. All of these features are conspicuously absent in the Joshi Gakuin. This is a school; a Japanese school. Setting aside the influence (incalculable to be sure) of the personality of foreign teachers, it is as thoroughly Japanese as a government school would be whose faculty were out-and-out Christians. Those elements which are universal to education are here: scholastic régime and effort, system and progress, contact with the thought of the world, ancient and modern. Better than all other service for Japan, though her people may not yet recognize it, the Joshi Gakuin is a stand-

ard bearer among Christian schools. Steadily, winsomely, effectively, she has taught and exemplified the gospel of our Saviour, Jesus Christ, and all but one of her graduates have publicly confessed Him. The one exception is accounted for by peculiar individual experience. She is a philanthropic woman and, like every graduate of the school, very loyal to *alma mater*.

The curriculum follows the lines of the government school system. Many pupils enter in advance but, if one begins at twelve years with the bottom round of the ladder, she will be twenty-two when she gets her diploma. The Japanese teachers number eleven. The requirements of the school demand four American women to be always on the ground and whenever, by some exigency, the number is temporarily lessened, it is to the injustice of those who are left. Annual income from the school is over $2,000. A visitor to classes observes order and activity; nothing for show and no dawdling. Here is pointed out the daughter of a Congregational pastor, there, one from a good Methodist home. Yonder sits the daughter of the Japanese Minister to the United States. The languages taught are Japanese, Chinese and English. By the time students reach the last two years of their course, they are able to use English text-books and I listened with pleasure to the intelligent recitation of the Senior Class in Fisher's (abridged) *Evidences of Christianity*. Only one mission school in Japan, Kobe College, ranks with the Joshi Gakuin.* Of government schools for girls, the three highest in rank are: the High School, The Peeresses, and the Normal School. Only the last can sustain comparison with the Joshi Gakuin in grade of work. Its Japanese course is two years longer but English is elementary.

A considerable percentage of students in the higher classes have already graduated from other schools, government and Christian. The hundred resident pupils live in two houses, on the same piece of property, constituting in each a not unwieldy family. Two senior women, outside the school, were a special attraction of these houses at the time I was there. At Sakurai House, Mrs. Milliken was living with her daughter, lending not only her benign influence but her aid in teaching classes. Graham Hall and Miss Wyckoff, the teacher in charge, were blessed with the sunny presence of Mrs. McCartee, a missionary since 1852. Evening prayers in these homes are tender and will have a lifelong influence in the Japanese homes which the girls are destined to make and adorn. Their religious training is developed by constant Bible instruction, exquisitely loving and faithful, and on Sunday, they go out to be teachers in fourteen different Sunday-schools of Tokyo.

A sight beautiful and impressive is the whole school of over two hundred, day scholars included, assembled for Wednesday morning prayer-meeting in the large schoolroom. As the teachers enter and all line up below the platform, the school rises and gives the graceful morning salutation. A Japanese assistant takes the organ and the hymn is sweetly sung. Whether Christian or non-Christian, all are attentive and most are reverent, and it sets one's heart to trembling to think of addressing them in such words as they deserve. Not only teachers but the older Christian girls also take their turn in leading this meeting, a duty for which many college girls in America would not have the courage. All the sanctions of religion are enforced every day in the week by strict ethical standards—just the point where the connection is peculiarly liable to a break in the Orient. Uprightness in conduct; exactness in statement; doing one's duty and not looking for reward; tidiness; punctuality—breakfast at 6:30 the year round; these things kept close to the daily path train the feet to walk steadily.

One of my treasured souvenirs of Japan is an invitation handsomely written on decorated paper. It reads as follows:

"The members of the Jijo-Ei-On Sha will be pleased to have your presence at their literary entertainment to be given in the library of the Sakurai Home on Tuesday evening, June 24th, at seven o'clock."

Nothing could have pleased me more. We had a red-letter night. The "library," a simple parlor with bare floor, was decorated with five or six large bouquets of Bermuda lilies. Members

* Statement of a man of large experience in educational matters.

of the society are all from the two upper classes in the school. Their programme was conducted by Mitani San, one of the graduate teachers who seems to have made the very best use of her training, and whose devotion to the school is unbounded. She studied for a year at Northfield. As Miss Mitani announced each number, the young women came forward, bowed ceremoniously, took their parts, bowed again and retired in the slow fashion of Japan, while their visitor set up a clapping. Piano or organ music, solos and duets, were interspersed with singing and recitations, all in English. Longfellow's "Old Clock" was recited capitally and a quartette was well sung. The climax was reached in a presentation of the court scene in the "Merchant of Venice." This had been selected because the number of characters required just equalled the number of the Senior Class.

"What!" does some one exclaim? "Has the American college craze for dramatics struck our mission schools?" Not an American craze at all. Plays are natural to all peoples of Asia. A measure of Shakspeare's greatness is that he can be understood in all lands, and the "Merchant of Venice" is thoroughly Oriental. This was the first time the Joshi Gakuin had attempted a drama and their naïve costumes, entirely their own invention, were suggestive of the little people in our nurseries, at their favorite game of "dressing up." They answered the purpose as well. *Portia* was sufficiently disguised in a short skirt, with high foreign boots and black stockings, a boy's straw hat in her hand and glasses on her nose. She pronounced well and understood the sentiment of her part, but she laid down the law like a quiet lady in her parlor, who might be trying to take firm ground with a sister or servant. Two of the girls showed a decided natural gift and threw themselves into their parts with energy. *Shylock* was dark, with a heavy voice, was determined and revengeful and whetted his knife with deliberation on his shoe sole. *Gratiano* was costumed in a steamer rug, fastened by the fringe on one shoulder and hanging, toga-like, in front. His eyes were two bright black slits in his face. His mimicking voice and gleeful sarcasm were admirable. The scene broke up by the whole court moving suddenly to the piano and singing "I love the merry, merry sunshine." Then refreshments were handed round, which, like every detail of the evening, were the plan and expense of the Jijo-Ei-On Sha. The

JOSHI GAKUIN GIRLS, PRESENT AND PAST.

See, on lowest row of seats, beginning at our left, Mrs. Milliken, Mrs. McCartee, Mrs. Yajima, Miss Youngman. Photographed last September, on the grass, south side of Graham Hall. Window is in second story. Fully 200 in the photograph, of which this picture represents the central section only.

occasion served as an interesting mirror in which to see varied personality and traits of Japanese girls. It is delightful that they receive training of this type and have such an outlet for their powers.

Another social event was equally prized. The annual gathering of alumnæ occurred one afternoon at the home of one of their number, Mrs. Kridzuka, the wife of a judge. This occasion is looked forward to as a great treat. Twenty old scholars were present, exchanging notes about their children and their churches. Nearly all of them were able to understand a simple talk in English. One absent member was much spoken of, Miss Sato, superintendent of nurses in the Red Cross Hospital. I met her afterwards and had the evidence of my eyes as she escorted us over the hospital, as to the respect in which she is held, from the youngest nurse to the highest official. I had known something of her high reputation, and her youth and simplicity were a surprise.

Our hostess entertained her company, which included a number of foreign ladies, most hospitably on her spotless matted floors. She had called in a young girl to make pictures for us in white sand upon a lacquered tray, and a man who created flowers from rice paste, which rapidly budded and bloomed upon dead twigs. Sociability, refreshments à la Japan, and a boat ride up to Cherry Tree Avenue closed the visit.

The Joshi Gakuin represents the union of two former mission schools. Its name warrants the translation "college" and, in due course of evolution, it may become in fact, a college. It opened in 1890, when Western learning was booming in Japan, with 130 pupils. It passed through the anti-foreign cyclone and the only reason why the number of resident pupils stands to-day at 100 is because no room for more has been provided. Half of the graduates have married, and of these one-half are wives of Christian ministers and teachers. The rest wedded in spheres to which their own families belong, professional or business men and a few government officials. The lives of all the sixty-four graduates, the energies and influences flowing therefrom, are bound up with the Church of God in Japan.

Among the potent influences standing back of this entire school history is a gentle woman, whose name (though I know not what penalties may be visited* on my head,) I cannot omit to mention. Miss Elizabeth P. Milliken, having helped to make its past, is the central force in the Joshi Gakuin of to-day. Where she is there is no friction, or, if it exists, it is taken "to the Lord in prayer," not about the neighborhood. So calm and quiet is her control, her influence on her pupils so lofty, even wise; so keen her sympathy with the Japanese, and not less so her appreciation of other foreign teachers, that the hearts of associates and trustees do safely trust in her. Neither does she idolize her own school. She would have had me see every other piece of station work before the Joshi Gakuin. Miss Milliken always expresses great indebtedness to her intimate association with the late Mrs. True, in Bancho School. The Joshi Gakuin itself is heir forever to benefits which accrued from Mrs. True's "ability, foresight, acumen and remarkable understanding of the Japanese." Mrs. Yajima is another figure connected with all the years of the school history. She is known to the Japanese public as the "Principal." Her name has been associated with temperance reform and other outspoken Christian work, and her influence in behalf of the school, chiefly an outside influence, has been above reproach. In her advancing years she is fondly cherished by the other teachers. Her granddaughter is in the school. Miss Leete, Miss Davis and other able

* May as well be "visited" for a sheep as a lamb. Before this article is finished, the mail brings a communication which verifies what is said herein of Miss Milliken and affords gratifying proof that her service to education has attracted wide attention in Japan. Rev. B. C. Haworth sends a condensed translation of two articles from an influential Japanese newspaper, the *Mainichi Shinbun*, of last May. Mr. Haworth's brief outline is as follows: "The writer speaks of Miss Milliken's sympathy with her pupils; her care of them in sickness, attending them personally in their rooms; her ability to be affectionate without encouraging undue familiarity; of the profound respect of pupils for her, seeking her advice on all matters of importance; her special care for new pupils when they might suffer from homesickness; her interest in graduates after they leave school, finding them locations as teachers or evangelistic workers; her interest in those who marry and in their children, her encouraging them to keep abreast of the times. Her advice to pupils to be diligent is exemplified by her own practice. Spending her forenoons in the classroom and her afternoons in visiting (pastoral calls we might almost translate it). She is familiar with German, English, French, Latin, Greek, and Japanese, even to the extent of reading some of the difficult epistolary forms in the latter, and still regularly keeps up her studies in Japanese. She loves her work and has said that she hopes to spend her whole life in the education of girls. Truly we Japanese ought to be profoundly grateful for the coming of Miss Milliken and the many other noble, large-hearted, self-sacrificing women who have come to Japan from the West."

teachers of former years, Miss Gardner and Miss Ballagh of the present (both absent on furlough at the time of my visit), as well as several fair young daughters of missionary homes in Japan, the Misses Thompson, Miss Wyckoff and Miss Alexander, all have their own important place and separate share in the upbuilding of this school.

Friends of Japan in the Presbyterian Church, especially the Philadelphia Society and the New York Women's Board, may well joy and rejoice over this beautiful vine of their planting. It would be a blunder to diminish the harvest by allowing this school to fall back from its position of prestige and power. Expansion, rather, would seem to be now due. An additional piece of land, another house for students, gymnastic facilities—immensely needed by Japanese girls—strengthening of the faculty, would all be of great advantage. It would seem unnecessary that our Japan missions should maintain more than one school, at present, of the grade of the Joshi Gakuin. It is much cheaper to carry a lower grade school, (not lower in quality,) and on the simple lines of that at Yamaguchi, for instance, than one with more departments and complex arrangements. Miss Tsuda told me that girls from the provinces flock to the capital, to go to school. One of the costliest investments in our Japan missions, of late years, has been that of woman's life and health in the boarding-schools. Then, why not save friction and keep them simple and, from station schools within a few hundred miles by rail from Tokyo, send girls to take their graduating studies at the Joshi Gakuin? There, at the most favorable center, appliances and teaching force from America should be concentrated.

Two indicators of the educational trend, which met me everywhere in Japan, were more convincing than all the documents of the Bureau of Education. The vizored caps worn by schoolboys and the plaited skirts of the girl students proclaim the direction from which the learning of Japan is coming. Her youth have ceased to hark back to China; they propose to take their ideas from the West. For the reform skirts I conceived a special partiality. They are no violent innovation, but the adaptation of an old costume. Wearing them is entirely voluntary, so that while I saw them in every one of the nearly twenty schools for girls—government, mission, private schools—which I visited, there was no uniformity in use of them. Sometimes two-thirds of a school wore the skirt, sometimes only half a dozen girls. It was almost universally wine-colored and of material resembling alpaca. It is made short walking length, with sufficient fulness which is plaited into a girdle-like belt. The woman of old Japan was supposed to never wish to move out of a delicate, languid gait. She walked slowly and daintily with two-inch steps for, otherwise, her scant *kimono* would immodestly fly open. Her *obi*, a heavy stiffened sash tied painfully tight under the arms, is inseparable from the *kimono*. It looks like a knapsack, tends to bend the figure forward and compress the chest, and the heat which must be engendered from the weight of it on the spinal cord is particularly objectionable. Wherever those wine-colored skirts were moving, singly or in groups, through the streets of all the ten cities which I visited in Japan and of the many towns which I saw from the car window, every fold of them seemed to declare for "life, liberty and pursuit of happiness." There is more in that dress than modesty or physical comfort. It places the wearer. She has a margin of freedom beyond her *kimonoed* sisters. If she chooses to act by a hair's breadth different from her ancestors, her student skirt accounts for her. May the day never come when it betrays the confidence! This dress also answers the purpose of a fraternity badge between all educated Japanese women. It corresponds to the cap and gown of our colleges. In this is potency. Yet, the *kimono* has by no means resigned sway. It is, and will continue to be for many a long day, the standard of style and fashion. Even Christian students in country places, after luxuriating in freedom all the week, make themselves genteel on Sunday in *kimono* and *obi*.

It would take a long time even to name all the schools of Tokyo, but just as in Boston or St. Louis one may select several of diverse type, for illustration, so four may be specified as worthy types of education in Tokyo. They represent

the vernacular mission schools, government schools, and the enterprises of individuals.

I. *A Vernacular Mission School.*—A pleasanter example could hardly be found than that of the Friends' School. It was founded by Philadelphians. There are fifty resident pupils and three teachers. The principal, an English missionary, has been in charge for some years, and she may be called a mother to the school. Machinery is simple and out of sight. The tone is happy and wholesome. The children's natures are opening like flowers in the sunshine. Scripture teaching is thorough and, if text-books are somewhat unambitious, lessons are taught with great good sense. Their ample and finely located building was unfortunately destroyed by fire, some months ago.

KANAZAWA KINDERGARTEN. (NO. I.) See page 207.

II. *A School Under Royal Patronage.*—The Peeresses School was originally founded by the Empress Haruku for daughters of the nobility, but its reputation has been much augmented since the barrier of strict exclusiveness has been set aside in favor of certain young women of known mental parts and good character. There are 300–400 pupils. Men teachers predominate and lessons appear to be taught chiefly by lecture. The students are very attractive in their bearing. They were diligently filling bulky note-books, writing beautiful copy, attentively listening to their professors and dutifully, though not with particular zest, practicing gymnastics under a professor. Fine embroidery on silk is a department by itself. Buildings, grounds and arrangements are on the pattern of best Japanese refinement. An English teacher, Miss Weston, kindly and with great promptness, showed us from room to room. The feature more impressive than any other was the scholastic hush which hung over the Peeresses School. It was more marked than in any other which I saw "around the world," as if an adumbration of the greatness of royalty ever rested within those walls.

III. *A Private School.*—It is a pleasure to recall the morning when our *kurumas* turned into a quiet yard of a retired part of Tokyo, and, in a small Japanese house, we found Miss Tsuda's school. A chief feature is the English language, which she teaches in a thorough and masterly manner. She had about forty young women from good families and under her hand they were being educated in a true sense. The eagerness in their faces was proof that knowledge-hunger had been roused in them. The noble personal standards of their teacher are bound to make indelible and lifelong impressions. Miss Tsuda seems to have been the chief if not the only success of the government experiment in sending a few Japanese girls to this country for education in 1871. Similar experiments in other Eastern countries have been equally disappointing. Of four Siamese girls sent to England, three turned out failures. The fourth I saw assisting in an English school for princesses at Bangkok. Miss Tsuda was the youngest of those who came to America, so young that she imbibed a more than usual share of the spirit of the West. Having fulfilled all her obligations to government, she is now free to conduct

her own school and is in a position to be greatly useful to her countrywomen.

IV. *A University.*—This also is a private enterprise. The government scheme having allowed no place to a Woman's University, Mr. Naruse has come forward with one of his own erection. It sprang into being like Juno from the head of Jove, full-grown, having 800 pupils the first year. The grade is below what should be expected of a "university," being only equal to the third preparatory year of the Joshi Gakuin. Doubtless many of the students flocked to it attracted by its high-sounding name, for Japanese girls are ambitious for the best. As an instance of what Japanese are doing for Japan this is an interesting effort, and considering the courage required to launch a whole university unassisted, one does not feel like criticising the cheap buildings and the low site on which they stand.

A Kindergarten at Kanazawa.

Some photographs of the kindergarten children, which have just been taken, are very satisfactory, so I am sending them. In Number One, children of the younger class are playing a flower game, making a flower with their hands, as you see. If you notice the second little boy at the kindergartner's right, you will see that he looks very sober. It is the first time that he has had his photograph taken and he has formed the idea that it is to be some sort of an entertainment. A little later, when the whole kindergarten is taken in a group, he gets weary of waiting for the amusement to begin and, turning to the kindergartner, says: "*Sensei* (teacher), oh, *sensei!* the photograph is not interesting!" If it had not been laughable, it would have sounded pitiful, his tone was so woebegone. This wee boy, so tiny that my fingers just reach the back of his head when we stand side by side, is one of the children who seem to have come from God with a particular freshness and sweetness and susceptibility to all good influences. One morning Suzuki San, the kindergartner, spoke to some careless child about how carefully he must watch his fingers for if *he* forgot, *they* would forget. This three-year-old listened very seriously. Afterward, when the children were in the yard, he saw a little girl starting to pick a flower and it occurred to him that he would like that flower. Quick as a flash, he picked it before the little girl had a chance.

WARRIORS OF THE KINDERGARTEN. (NO. II.)

She burst out crying and he stood by, conscience smitten. Suzuki San then hurrying to the scene, he exclaimed, "Oh, *sensei*, my hands forgot, my hands forgot!" "Your hands forgot?" "Yes, I entirely forgot, so my hands forgot and took the flower away from little Kodäni San," all the while blushing crimson.

The third child at Suzuki San's right is our pastor's son. Perhaps you can see by the mischief in his face that he is a proverbial minister's son. The fifth child, a little girl, is watching me. She is a newcomer and the only one, now, who is afraid of me. She watches me constantly and will not allow me to get behind her back if she can help it. All the Japanese children are afraid of the

big white-faced foreigner at the first.

In photograph Number Two, a few of the oldest class boys are playing soldiers, a game in which they specially delight. There are fifteen thousand soldiers stationed in Kanazawa and often during the day you may hear the bugles blowing or see a company march by. The fathers of some of our children are army officers. Japanese soldiers wear foreign uniforms, so the little fellow in this group who wears a European suit is supposed to look very grown-up and soldierlike.

SWALLOW AND WOODPECKER GAME. (NO. III.)

Photograph Number Three represents a "Swallow and Woodpecker" game. The photographer was rather slow, so the "Tree" and "Father Swallow" look very unhappy and "Mother Swallow" could not hold her tired eyes still any longer and looks half blind. But the little woodpecker girl pecking her dinner from the "Tree" is her happy self. The third girl, with her hands and arms is representing the eaves of the house where the swallows' nest is supposed to be. On the little boy playing "tree" you see the divided skirt which the men and boys have always worn over their *kimono*, when they wish to move freely.

The closing of our former primary school provided an additional room for the kindergarten where all the table work is done; the room can be divided in half by means of sliding doors. This not only saves moving chairs and tables several times daily, which gives a restful sense of peace and order, but it also furnishes a change of air for the children, who must often spend their noon recess indoors, for it is very, very rainy in Kanazawa.

Suzuki San was trained in America and is an excellent kindergartner. She has been with us four years. With her help, I am trying to train three girls in kindergarten theory and practice, two of them for our school and the other for our Methodist friends here. These girls have entered upon their work earnestly and we have been much pleased with their spirit, especially to see how well they have grasped the thought that it is spiritual truth which we are to teach, and that all material lessons and play must center around and bend to that. They are also learning to tell Bible stories well. In America, where children have Christian homes and Sunday-schools, Bible stories are only given, as other stories are, when they fit in with the general thought. But here we must be quite careful to separate them, having a "true-story time" in which Bible stories alone are told, in order to have it well understood that they are different from the ordinary "make-believe" story.

More and more I believe in Christian kindergartens for Japan. Preaching the gospel is very difficult among the older people, and even in our girls' schools, because the thought of God, even the very name of God, is foreign to them. But with these little children this thought underlies the daily conversation. "Can the farmer give his seeds all they need?" Without the slightest doubt comes the answer, "Oh, no, God must send the rain and sunshine." The day before the Empress' birthday, Suzuki San said in

morning talk time, "To-morrow is the birthday of some one you all love very much." A little boy spoke up immediately, "I know, I know. It is Christ."

Last winter a father of one of the children came into the church. He said that he had known little of Christianity and had even less interest, until he heard his little five-year-old girl repeating with delight what she had learned at kindergarten. Then he visited the class several times to listen, because he was curious, and finally he went to church to learn more. Mothers of the children are so interested that it makes a fine opening for evangelistic work among them.

Lucy E. Mayo.

Preaching Services on Exhibition Grounds, Osaka.

These services, which were to be continued till the end of July, when the Exhibition closes, appear to have been sustained with the same life and power and success as marked the opening of the hall. Miss Palmer told us what she saw* in March, and this glimpse of the meetings in July is given by Rev. J. G. Dunlop of Kanazawa:

While in Osaka, I had four days of very enjoyable work at the Exhibition Mission Hall. It is the most successful and fascinating evangelistic work I have ever seen. Of course there are many who come in and sit down out of aimless curiosity or simply because they are tired sauntering around, but there are hundreds every day who listen as if the truth were taking hold of them. The Dendo Kwan is the steadiest-going thing at the Exhibition. The fire dancer's strength gives out, the Russian circus gets tied up for debt, the fine Canadian building closes on Canadian holidays, but the Dendo Kwan has gone on every day, and all day long, since the gates were opened on March 1. There is no regular gathering in of converts possible—though many will undoubtedly be gathered in here and there over the country—but I saw enough in four days to convince me that many who come up from the interior with a blind hatred of the name of Jesus go back with very different feelings in their hearts.

* See WOMAN'S WORK FOR WOMAN, June, p. 139.

An Invitation to Formosa.

Dr. Ellinwood, in *An Appeal from the Foreign Mission Fields*,* sums up the specific requests for reinforcements, which are at present before the Board, from its own missions. He says: "These calls are not vague petitions based on random estimates; they give the particular localities chosen as most urgent and the kind of missionaries needed at each point. . . This earnest call, which knows no equal in the past, must be the voice of God." His summary is a list of 214 men and women wanted.

Of Japan he says "eight new missionary workers are needed for the stations." In addition to this first, imperative claim, he points to a possible work of the future, in Formosa. The East Japan Mission has passed resolutions favorable to undertaking such labors. The how and why may be understood from the following passages in Dr. Ellinwood's booklet:

"The Mission thus asks for the establishment of a fully equipped station in *Japan's first colony.* The aggressiveness of the government operations in this newly acquired island of nearly 3,000,000 of people is quite in keeping with the alert and rapid movement of the Japanese everywhere. Forty thousand of her most enterprising citizens are already in Formosa. All the government positions are in their hands. They have established an important common-school system and a medical college with 200 students; they are the leading merchants; they are developing all forms of industry; they are even carrying out a well-organized system of forestry. What seems most strange to those who knew the moral standards of the Japanese of forty years ago, their leading men are in favor of moral reform, better social order, and the introduction of Christianity. The official classes, including the Governor General, promise a cordial welcome not only to Japanese missionaries, but to those sent from America.

"The proposed movement was started at the request of the Dendo Kyoku, the Presbyterian Missionary Society of Japan. This society, whose President is also President of the Lower House of Parliament and, though a Presbyterian, President of the Doshisha Christian College (Congregational), has already occupied three stations in Formosa, manned by Japanese missionaries, in one of which there

* New booklet. Send for it to the Board of Foreign Missions, 156 Fifth Ave., New York.

is a self-supporting church. The other two congregations are supported in part by the Dendo Kyoku.

"The missionaries of the Canadian and English missions stand ready to welcome our co-operation, and it is believed that in the near future there may be a Presbyterian Synod of Formosa. It is believed that this movement will have great influence in quickening and expanding the missionary spirit of the entire Japanese Church."

Rev. B. C. Haworth of Tokyo was sent to Formosa to look over the situation, and from his report to the Mission are taken the following interesting passages regarding the aboriginal savages of the island:

"Here are more than 100,000 souls, of a hardy race which has held almost half the great island of Formosa for centuries against settlers from the mainland. That these wild head-hunters are amenable to kind treatment has been proved by the Japanese forest planter, Mr. Dogura. I spent a night at the mountain home of this good man, a little fortress well supplied with Mauser rifles for emergencies. A score of the 'savage' people came about me, eyeing me curiously, when I arrived. Mr. Dogura has so fully convinced them that he is their friend that he goes about in safety among them. He told me he would gladly support a Japanese missionary who would give himself to the savages for their evangelization.

"The Japanese have an administrative officer near the Dogura plantation, who has a Christian wife, the only Japanese woman in the neighborhood. I called at her house. She is a trained nurse and ministers to the sick and wounded among the natives. As she walked with me to the ferry on leaving her home, she said with much feeling, 'I am trying to learn the language of these savages so I can tell them about God, for I know that when they learn about God they will stop cutting off human heads. They believe in a cruel God.' This heroic little woman is but one of many who expressed to me their interest in the poor savages who are now the objects of so much interest to the Japanese Government."

WITH less than fifty years of Protestant history in Japan, the missions of our Church alone comprise 10 stations, 53 out-stations, 36 churches, nearly 6,000 communicants, over 600 added last year, over 4,000 in Sunday-schools.

EVOLUTION OF THE JAPANESE.*

Mr. Gulick's work is sure to attract wide attention. It is founded upon intimate knowledge of Japan and its people, is philosophic in character and frankly written. The keynote may be understood from the following passages:

"Social characteristics and differences are acquired by each individual and depend on social environment. An entire nation or race, if subjected to the right social environment, may profoundly transform its institutions, beliefs and arts, (p. 425). The old civilization was easy-going; it had no clocks; it hardly knew the time of day; it never hastened, (p. 118). The way in which Young Japan, clad in European clothing, using watches and running on 'railroad time,' has dropped the slow-going style of Old Japan and has acquired habits of rapid walking, direct, clear-cut conversation and punctuality in business (comparatively speaking) proves the correctness of my contention," (p. 434).

A few tastes from the book itself is better than description. On the subject of family affection Mr. Gulick says (pp. 99–100):

"One-third of the marriages end in divorce; and in case of divorce, the children all stay with the father's family. It would seem as if the love of the mother for her children could not be very strong where divorce under such a condition is so common. . . The way in which concubines are brought into the home, causing confusion and discord, is a very striking evidence of the lack of a deep love on the part of the father for the mother of his children and even for his own legitimate children.

"Infanticide throws a rather lurid light on Japanese affection. First, in regard to the facts: Mr. Ishii's attention was called to the need of an orphan asylum by hearing how a child, both of whose parents had died of cholera, was on the point of being buried alive with its dead mother by heartless neighbors, when it was rescued by a fisherman. Certain parts of Japan have been notorious from of old for this practice. In Tosa the evil was so rampant that a society for its prevention has been in existence for many years. It helps support children of poor parents who might be tempted to dispose of them criminally. In that province from January to March, 1898, I was told that 'only' four cases of conviction for this crime were reported."

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* *Evolution of the Japanese, Social and Psychic.* By Sidney L. Gulick, M.A., Missionary of the American Board in Japan. (Fleming H. Revell Company.) $2.00.

Among the signs of "Japanese craving for heroes" the author cites (pp. 91–92) the "constant experience of missionaries when search is being made for a man to fill a particular place:"

"The descriptions of the kind of man desired are such that no one can expect to meet him. The Christian boys' school in Kumamoto, and the church with it, went for a whole year without principal and pastor because they could not secure a man of national reputation. They wanted a hero-principal, who would cut a great figure in local politics and also be a hero-leader for the Christian work in the whole island of Kyushu, causing the school to shine not only in Kumamoto, but to send forth its light and its fame throughout the Empire and even to foreign lands. The unpretentious, unprepossessing-looking man who was chosen temporarily, though endowed with common sense and rather unusual ability to harmonize the various elements in the school, was not deemed satisfactory. He was too much like Socrates. At last they found a man after their own heart. He had traveled and studied long abroad; was a dashing, brilliant fellow; would surely make things hum—so at least said those who recommended him (and he did). But he was still a poor student in Scotland; his passage money must be raised by the school if he was to be secured. And raised it was. Four hundred and seventy-five dollars those one hundred and fifty poor boys and girls, who lived on two dollars a month, scantily clothed and insufficiently warmed, secured from their parents and sent across the seas to bring back him who was to be their hero-principal and pastor. The rest of the story I need not tell in detail, but I may whisper that he was more of a slashing hero than they planned for. In three months the boys' school was split in twain and in less than three years both fragments of the school had not only lost all their Christian character, but were dead and gone forever. And the grounds on which the buildings stood were turned into mulberry fields."

In the Sphere of a Missionary Wife.

[From Sapporo Report of 1902.]

Receiving visitors takes by far the greater part of our time. During the year we received 968 callers, the majority of whom came to hear about "The Way," all of whom did hear it before they left. They represented various classes in the Hokkaido: merchants, railroad employees, officials, workmen, soldiers, farmers, actors, teachers, editors, policemen. The sick ask for bodily healing, as one poor man who came to ask the "Jesus people" to heal his eyes, for he had seen a picture of Jesus curing a man born blind.

Of the 968 callers, 88 were Ainu men, women and children, the earliest inhabitants, a race like our American Indians. Besides these callers, 1,433 other people attended the various meetings held from time to time in our house, 55 in all, such as women's meetings, temperance meetings, prayer-meetings, hymn practicing, knitting classes, Christian Endeavor, children's, young men's and old men's meetings.

Visiting from house to house is one of the very best evangelistic methods and I regret that I made only 400 such visits during the year. I have also attended 70 meetings not held in our house. Six of these were in the keep of the old Ainu chief. As far as I can see, no impression has been made on the men. They sit during the meetings as stolidly around the big fire in the hut, and with as much dignity as so many great Newfoundland dogs might. But the women show feeling, interest and gratitude. The children are as bright and responsive as heart could wish. Since we have gathered them into school their progress has been astonishing.

Itinerating: I made six evangelistic trips during the year. One in March, the mercury standing sometimes 40 to 50 below zero, stands fresh in my memory. I went to Mombetsu, 20 miles from a railway station My first stop was at a village, partly Ainu, where there was held a very popular annual religious meeting, gotten up by all the Christians in that region. Everybody made a speech, but when a young Ainu Christian sprang to his feet and made a fiery plea for his people—"But what are you doing to help my people? Are they not men? Have not they souls to be saved?" every eye was riveted on him, and a hush fell on the little company.

(*Mrs. George*) *Ida G. Pierson.*

This spirit of inquiry, sober, unavoidable, irresistible throughout Japan, is our gladdest message to the Church at home. . . Never since we came have we seen such interest in Christianity.—*Geo. P. Pierson.*

JAPAN.

MRS. B. C. HAWORTH wrote from TOKYO, June 27:

Did I tell you of my Bible class for students at our Hongo church, very near the Imperial University? Nine come every Sunday—often more. All understand English so well that we need no Japanese as a means of communication. I am using Burton and Matthews' Life of Christ as a guide. It is an hour of pure joy to me, so that I do not mind the long ride on my wheel, uphill. "My policeman," as I call him, who was in my class two years ago, saw me passing his box recently and asked where I was going. He said he would come to the class on his off-duty Sundays. Sure enough he was there the next Sunday and brought his three little boys into the children's school conducted by one of the Joshi Gakuin girls.

Mr. Arima, pastor of the Hongo church, has discovered a large region in that ward where there is no Christian work being done—an unworked mine. He offers to do half the preaching if Mr. Haworth will open a preaching place. It shows the earnest spirit of the man, for already he is doing what is considered full work.

To-morrow night Mr. Haworth speaks at a "Preaching place for the Poor" started by one of our faithful preachers, Mr. Tonomura, and supported entirely by him with a few other Japanese Christians. He has another such place in another part of the city. Do you not have faith in the Japanese as Christians, when you hear such instances of their devotion? Self-support is sure to come when they get such a spirit of sacrifice. These five or six who form the "Himmin Dendo kwai" give everything they make above the bare requirements of a meagre living. One is a doctor, one is a bookseller; others I do not know about.

The Shin Sakaye church women come here once a month to sew—making foreign dresses and aprons for sale. There is quite a rage to put little tots into these so-called "foreign" garments. They would cause you to smile, for the Japanese seem to think they can improve on our patterns.

Why could not the subject of Missions be so presented to some of our American millionaires that one, at least, would try a new investment by way of experiment? I believe wonders could be accomplished by a lavish giver just now. Right here in Tokyo is the heart of an empire and here are

NEARLY SIXTY THOUSAND YOUTH,

away from their temple and home influences, *so easy* of approach by the missionary. Japan, the leader of the Orient, ought also to be the leader of Christ's Church in the East.

A GIRLS' SCHOOL.

MISS SHERMAN wrote from SAPPORO, May 19:

I wish you could see our girls. We have one hundred and eleven, as promising a company of young women as can be found of the same number, I dare say, in any school in Japan. Among them are sweet and beautiful Christian characters. Reports come of those who have gone out from this school and are actively engaged in work for the Master, such as gathering the children of a country place under a tree for Sunday-school.

When you wrote of "candidates" who can sing solos, I thought perhaps my prayer for a fellow-worker who can sing, is now to be answered. . . I learned the value of singing in Japan, after seeing how much is accomplished at the Methodist School in Hakodate by a special teacher from home; and then hearing the way our girls sing, and how the congregation sings on Sunday, for every one sings whether he has ever seen the piece before or not. Few homes have any instrument, but ability to read notes would give power for learning new hymns without an instrument, and I wish for our girls to have this. Send us two ladies who can teach music and sing, and one to help us in the other teaching.

May 28.—This week a Mr. Franson of some Scandinavian mission was holding union meetings in Sapporo. The evening it was in our church we took our "Helping Hand Society." Nearly all the unsaved girls went forward for prayers, and the next morning at our invitation Mr. Franson came to the chapel and spoke to all our school together; *twenty-nine of the girls decided for Christ.* After instructing them about I John 1:9, and asking if they had faith to believe, he said, "Now shall we not thank God for doing this? and as each prays she may sit down." It was touching to see the littlest girl of all cover her face with her hands and lead in the first prayer, others following until all had prayed.

I have been spending a night and a day with Miss Rose, who has a kindergarten school in Otaru. Sapporo has about forty thousand population, but Otaru seventy-five thousand. It is very pretty there because of the sea on one side of the town and a circle of mountains on the other three sides. Now they are green and beautiful. Here and there high up is a little patch of snow lingering to see the green.

Work on our school building has been begun.

CHINA.

THE EMPRESS TRAVELS.

MISS GRACE NEWTON wrote from PAOTINGFU, April 12:

In my last letter I told of the proposed visit of the Empress to Paotingfu. She is still here. The streets were so screened by big straw mats, that we thought no one was to be allowed to see the procession, but we misjudged. Mats were put up to hide the numerous graves, for it is bad luck and unpleasant to see graves. The officials prepared a pavilion on the line of march and invited all foreigners to go there to see the show. We did not go; thought we could see better from a platform in our back yard. The procession was quite an impressive sight. A long line of soldiers, well dressed, trim and dignified, knelt on each side of the road; then came a great many more troops carrying beautiful flags, yellow silk embroidered with blue dragons, and red silk umbrellas, and all sorts of emblematic affairs.

FINALLY THE EMPEROR

in a yellow sedan chair, followed by high officials on horseback—the bright-colored silks they wore made a fine effect—then more troops with flags and banners, preceding the Empress in another yellow silk chair. Behind her was an empty chair, then many Imperial carts with the court ladies, etc.; more officials on horseback, more soldiers. There was a guard of soldiers all along the railroad, and they all knelt, as did all the village people when the train passed. The only ridiculous thing about the procession was the music. They tried to have a band in foreign style. . .

Shortly after the arrival of the royal party, a great swell called at our place in the city to present "Lowrie Great Man" with a blue button from the Emperor. It is the insignia of an official of the fourth grade, a pretty thing which should be worn on top of an official hat. This of course is a mark of gratitude to Mr. Lowrie for having kept the Germans from destroying Paotingfu.

April 19.—I have seen the Empress Dowager, had a really good look at her. The court returned to Peking Wednesday, leaving Paotingfu at 8 A. M. We decided to go to the station to see what we could. There were crowds of people and the Imperial road was roped off on both sides. Dr. Tenney, president of the university here, was very polite and told us to come up and stand right by the place where the Empress would alight from her chair. When the royal party appeared, soldiers were lined up standing right in front of us, obstructing our view. Some official ordered them away, leaving us a perfectly clear sight of everything. Of course all the Chinese kneeled when the Emperor's chair appeared, but an official stepped up to us and said in excellent English, "It will not be necessary for any of you to kneel; if the gentlemen will take off their hats, that will be enough." The Emperor was sitting with his face turned half away, and I could not see him very distinctly. We had an

EXCELLENT VIEW OF THE DOWAGER

in the car. She stood directly in front of a big window and smiled and bowed to us. She is a fine-looking woman, pale, rather large face, dark hair not perceptibly gray, dressed of course in Manchu style. People who have been close to her say that she has exceedingly beautiful eyes, but I was too far away to see them. The general impression was pleasing.

After all, the most satisfactory thing about the whole affair was our fine view of Viceroy Yuan Shih Kai. He arrived shortly before the Emperor, stepped out of his chair, came up and began to talk to Dr. Tenney. He bowed to us all, and stood there for a few minutes. He is a splendid-looking man; a fine, intelligent face, beautiful white teeth, a most attractive smile, and an exceedingly bright, alert air. He is perhaps the strongest man in character and ability in China, but not the strongest in royal favor.

BRAZIL.

BIRTHDAY CELEBRATION.

MISS DASCOMB wrote from CURITYBA, July 3, of her birthday just passed and, that, though the years wouldn't warrant it, she felt "like, say, twenty-seven :"

The visits and gifts for three days show the advantage of being old and having a great many loving sons and daughters. The festival opens a little before, with six books ; then, came a huge star on a high pedestal—a star of hundreds of rose-colored camelias bordered with arbor vitæ, from Spanish-American friends. Next, early on the eventful morning, comes the ever eagerly welcomed mail, letters, *Outlook, Century, Missionary Review, Review of Reviews, Critic, Journal of Geography,* the much-borrowed *Designer.* And what is this ? A great package of *Assembly Herald* pictures, from whom, I wonder—"Forest Hill." Dear me! I teach geography but I don't seem to know this. Miss Kuhl has a vague idea of "Forest Hill Cemetery." I go for my old gazetteer. I find four places so named—near London, in Pennsylvania, Maryland, Indiana. I fancy this is from near Philadelphia, the missionary hub. Please thank the generous society for us. The girls decked one side of the room with them, over the table of presents, a row of gorgeous glowing flowers or leaves, then a row of copies of fine paintings —bewitching babies, fascinating girls, a noble dog. A thousand thanks, dear ladies, and, as the postman said to me with a flourish of his cap, "May you live as long again!"

SYRIA.

DR. MARY P EDDY wrote a letter from BEIRÛT in March, from which the following extracts are taken. She expected to go to Jaffa but, on account of prevalence of cholera, turned back from Mt. Carmel:

SIDON IS NOW CONNECTED

with Beirût by a good carriage road and I cannot express the transformation this has wrought. We see carriage after carriage filled with Moslems, Jews, and even Bedouin Arabs, and at the way stations an immense blue van, with glass doors and glass windows, packed with men, women and children, babies tucked into the interstices! About eighteen were in that one vehicle! The driver buttons the door on the outside when they start, lest any should bulge through, and cracking his whip over the heads of the four mules harnessed tandem, plods steadily along hour after hour, until about sunset the thirty miles between Sidon and Beirût are traversed. The fare for this luxurious jolting is 28 cents.

It was dark when the anchor dropped

IN THE HARBOR OF TYRE.

The pastor and teacher came out in a boat to meet me and I was glad to see they had a huge lantern to guide us down the rickety ladder. But, alas, just as I got my foot on the top step, one of the boatmen upset the lantern and my descent was by faith, not by sight. The sea wall of Tyre was seemingly a mass of human beings, lanterns here and there showing the faces of our friends. It was not long before we were safe in an "upper chamber" resting for the night. . . After receiving shoals of visitors and patients, we left Tyre and took our luncheon at "Hiram's Tomb." The sky was threatening, and the storm broke upon us an hour and a half from our destination.

OUR WELCOME AT DIBL

was very warm. I held gatherings in the evening with the people and in the daytime visited adjacent villages, saw patients and returned visits of the people in their own homes. I left Dibl for El Bussah. I stopped on a grassy hillside to eat my lunch, and sent my servant on to the camp of some Bedouin Arabs, to ask about old friends of ours. One of them, Ali, used to be a thief and a terror to the neighborhood, but now he is transformed in character, and for the past six years the Arabs trust his word. He has been wonderfully prospered. His tent was the largest in the encampment, about fifty feet long, sheep, goats, donkeys, all occupying the space with the family. Ali himself was not at home, but his old mother was delighted to be thus remembered.

EL BUSSAH NUMBERS 4,000 INHABITANTS.

I was here several days and was greatly saddened by the ravages of anger and malice during my absence. The feud has cost many lives on both sides of the town, during the past ten years A truce had been declared one month previously, but the feud had cost so much that many were utterly impoverished. The coin-covered headdresses, so distinctive a mark of this region, had entirely disappeared. All had gone in government payments. It seemed as if every one in the community needed medical aid, or pecuniary aid, and if I had been able to help all how happy I would have been.

I examined the splendid large school there, and encouraged the two teachers who are so nobly working in that dreary outpost. On Sunday we had over 100 in the audience. I heard a boy recite the Shorter Catechism through without a mistake in forty-two minutes!

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A TRAVELER'S POINT OF VIEW.

[The writer has long been president for Home Missions of Presbyterial Society, St. Paul, Minn.]

We have just returned from a journey around the world and have had our first personal contact with heathenism, which has so impressed me that I long to have a talk with women who are interested in missions. As it is impossible for me to meet even our own Presbyterial Association, I gladly turn to the pages of WOMAN'S WORK FOR WOMAN with a feeling of relief that there is such a means of communication open to me with the women of our Church.

I suppose many women regard foreign missions as I did before my journey: convinced *theoretically* of their necessity; *spiritually*, that the Church must be a missionary Church if it would follow the example of its Divine Founder, but *practically* realizing very little about missions as a force. To these women I want to say a word in order to put before them a few of my impressions of heathenism as they have stamped themselves on my mind after a six months' stay in the Orient. How I wish that I could make it all alive to you as it is to me, a dynamic influence in my life and thought! One receives many new ideas while making such a tour, and a treasure-house of remembrance is added to one's possessions.

But besides the interest of sight-seeing and the intense pleasure of visiting our missions, and enjoying the sweet, never-failing hospitality of the missionaries, there remains the deepest impression of all, an impression of the sin and misery and sorrow of a heathen country; of the abject fear and soul slavery of the heathen man and woman, and of the painful and ceaseless search after righteousness and peace by the earnest and religious among the Orientals, a search that never finds. Memories come to me of the many temples and holy places where absolute remission of all sins, past, present and future, is promised; of the sacred Lake of Pushkar, second in holiness only to the Ganges River, surrounded by palaces of the Rajahs of every Hindu State in India, where one meets a constant stream of people going and coming; of Palitana, the templed mountain of the Jains, where prayers are continually offered by men and women; of restless crowds of Hindus making pilgrimages from one of these holy places to another, never absolutely sure that some god has not been forgotten, or that somewhere else more absolute certainty of salvation might not be secured. These sights have created an undying impression upon my mind, so that when, as we were on our homeward voyage, an Englishman said to me: "I do not believe in missions. The religion of each country is the best for it, and it is pure impertinence for us to substitute our own which we think better," in answer I told him how, heartsick, I had watched the women bringing their offering of grain or marigolds to a shrine, bowing in prescribed ways, taking ceremonial baths or watching religious dances; and how, as I looked at their sad, monotonous faces, the insistent thought had come,—These women are my sisters; like me they have had ill health and the trials that come to us all through that discipline; like me they have endured sorrow and disappointment; like me they have had taken from their arms dear ones who were almost a part of themselves. While I have had every aid that love and Christian sympathy could give, what help to live and endure have they received from the god they worship? It might have been a Buddha in Japan, silent, cold and self-concentrated, or a Shiva or a Vishnu in India, brutal, and human in his weaknesses. There was nothing above or beyond the worshipers to lift them up and assure them of care or sympathy. While I know a personal

God, the center of Whose Being is love, and the peace our Saviour left to those who try to live according to His will, can I, a Christian, fail to make the supremest effort to comfort and help these women, so forlorn and despised? Every feeling of sisterhood in me was drawn out by their patient, sad faces, and it seemed to me that I could understand, as never before, Paul's exclamation (called out, no doubt, by just such sights in some heathen city), "Woe is unto me if I preach not the gospel." We saw the other side to this picture: villages of native Christians in India, where the influence of the gospel had been felt through two and three generations, and just to look into their happy, sweet Christian faces, with peace written in every line, and to contrast them with the downcast expression of the poor idolaters, was convincing enough proof of the benefit which Christianity confers on the heathen.

And so I have returned from my voyage of sightseeing with my point of view entirely changed. Foreign missions are no longer an interesting theme for an occasional missionary meeting, but a burden that I shall carry constantly to my Heavenly Father in prayer, a cause that I shall aid with every power I am given, and an interest that will be alive to me always. May such interest deepen in the heart of every woman in our Church. *Emily H. Noyes.*

YOUNG PEOPLE'S CONFERENCE AT SILVER BAY.

The Conference was attended (July 22–31) by 377 delegates, of whom about a third were men. Twenty-one States were represented. It was emphatically a conference of young people and its members were nearly all leaders, so its strategic importance was great. The interdenominational feature was an advantage. The Congregationalists were most numerous, having 116 present, and Presbyterians came second with 74. The hymnal compiled by our women was used and the old church hymns and tunes were sung with fervor and were a feature of every meeting. While methods of work were under discussion, the need of spirituality was always emphasized as the basis of every method, and the spirit of prayer prevailed.

Each morning began with a general Bible class led by Mr. Hicks of the A. B. C. F. M., its topic being "Fundamental Truths Regarding Missions." Following this was a "Missionary Institute." The Missionary Committee of S. C. E., missions in Sunday-school, methods of securing Scriptural habits of giving, training children in Bands, the Mission Study class, and prayer, were all discussed. Evening meetings were addressed by such prominent speakers as Dr. Mabie of the Baptist Union, our own John Willis Baer and Dr. A. W. Halsey. Bishop Thoburn was there with his ripe experience to counsel in private as well as to preach on Sunday.

During the Conference, thirteen young men and women volunteered for service on the field, not on the impulse of the moment but after having considered the subject for months. One notable feature was the small group prayer-meetings held before breakfast, or at noon, in some room or out on the mountain.

At the first session of Conference, Miss Hodgkins, author of *Via Christi*, explained our scheme of United Study, announced the title of the new volume, and told how happy we are in the co-operation of the United Society of Christian Endeavor, which is preparing a series of simpler text-books on similar lines. Mr. Harlan P. Beach has hastened his biography of notable missionaries to China, which bears the significant title, "Princely Men of the Heavenly Kingdom," so that it will be out as soon as *Rex Christus* and will be a valuable help in study of it. He conducted a class through several chapters of his book, using advance sheets. When the lesson was "Robert Morrison," Dr. Goucher (Methodist) rehearsed some of the providences in this pioneer's life. Mr. Beach gave many suggestions as to how we should ourselves lead classes and proved that much can be done by an entirely unprepared class, when he taught one of the unpublished chapters and made us do considerable thinking. While this was going on in the auditorium, Dr. Phillips of the Southern Presbyterian Church was conducting a fascinating Home Missions study class, as we found when we ran in one day to sample what we had heard so highly praised. At the same time Dr. Sailer was conducting a normal class on "Equipment of the Leader," with the hope that each one in that class would be able to start a study class at home.

Dr. Halsey led a meeting which was one big object lesson. The subject was "Africa." Every hymn and Scripture selection was specially associated with some missionary to Africa; prayers were short, specific and frequent; fifteen or twenty young people from the rank and file of the Conference took part, Dr. Halsey explaining that he avoided choosing those accustomed to public speaking "in order to show what anybody can do." The first speaker announced the subject for study in the coming year, named the text-book and had the pleasure of promising that the Presbyterian women are to issue a book based upon *Rex Christus* but much simpler, so that leaders of children in Bands, Junior Christian Endeavor or Sunday-school are provided with what they have been longing for. In addition, Dr. Sailer is preparing programmes for leaders in two grades, similar to those he issued for *Lux Christi*. A series of testimonies were given by

members of study classes as to what last winter's work had meant for them: intellectual stimulus, increased interest in missions, definite knowledge instead of vague impressions, more giving, more prayer, deeper consecration. The Y. P. Secretary of New York Presbytery told how, last year, by systematic effort they secured seven normal classes from which came more than twenty-five classes. Dr. Halsey closed the meeting exactly on time, but reserved fifteen minutes in which he gave us a marvellous view of Africa, past and present, and of the noble lives given to win it to the Saviour. A whole article could be written on our own denominational meetings in which the Episcopalians, after transacting their own business, sometimes joined with us, as they were few in number. We listened with interest to Mr. McConaughy on the "Forward Movement," and the older young people were urged to offer themselves for leaders of the children. The walls of the audftorium were lined with charts of all kinds, and the museum required more than one visit, before one could grasp its scope.

Margaret E. Hodge.

SUGGESTION CORNER.

FROM Chicago, Ill.:

The mother of Mrs. Spining of Chili, suggested a hearty endeavor to form more mission study classes among our elder members. Their worth to young ladies has been well proved, but far too few mothers and grandmothers have as yet enlisted as students.

FROM Milton, Pa.:

I am connected with the Woman's Missionary Society of the General Synod of the Lutheran Church, and am so pleased with the plan of United Study of Missions which our society has adopted.

FROM Highland Falls, N. Y.:

Our society is very much interested in the study of *Lux Christi*. It has opened our eyes to the manifold necessity of a deeper work in our churches and societies for missions.

FROM Bath, N. Y.:

In January we began the study of *Via Christi* with our pastor as leader. It has proven so interesting and instructive that we have decided to devote our Friday afternoon meetings to study and give our missionary information at the regular church missionary prayer-meeting, when the church are all together.

SINCE LAST MONTH.

Rev. and Mrs. G. L. Bickerstaph, of Brazil, are at Garnett, Kansas.
Rev. and Mrs. Scott Lee, of Colombia, are at Clarence, N. Y.

ARRIVALS:

June 3.—At San Francisco, Rev. Geo. E. Partch and family, from Shanghai. Address, Avoca, Iowa.
July 2.—At Portland, Oregon, J. Hunter Wells, M.D., and family, from Korea. Address, Portland, Ore.
July 16.—At New York, Rev. Edgar M. Wilson and family, from Sangli, W. India. Address, Bellevue, Nebraska.
July 28.—At New York, Miss Jessie Scott, from Bogota, Colombia. Address, Philipsburg, Pa.

DEPARTURES:

July 23.—From San Francisco, Mr. Will C. Booth, to join the East Shantung Mission at Chefoo.
July 25.—From San Francisco, Rev. Walker E. McBath, to join the Guatemala Mission.
August 1.—From New York, Mrs. T. S. Pond, returning to Venezuela.
August 4.—From New York, Rev. W. E. Browning and family, returning to Chili.
August 8.—From San Francisco, Dr. Eleanor Chesnut, returning to Lienchow, China.
Miss Elfrida Lindholm, returning to Shanghai, China.
Miss Alice Carter, to join the Mission at Peking, China.
Miss E. H. Boehne, to join the West Shantung Mission.
Dr. Margaret H. Bynon, to Wei Hien, Shantung.
Rev. A. B. Dodd, to join the West Shantung Mission.
Miss Manuella D. Norton, to Ningpo, China.
Miss Mary E. Brown, to join the Korea Mission.
Rev. Ernest F. Hall, to Fusan, Korea.

DEATHS:

June 23.—At Matsuyama, Japan, Faith Conger, eight months, youngest child of Rev. and Mrs. A. V. Bryan.
July 19.—At Hightstown, N. J., J. L. Van Schoick, M.D., missionary at Chiningchow, Shantung, from 1890 till 1898, when incurable illness forced his return to America.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted in September.

September. Prayer Union. *Young People's Work.*

Third Tuesday of September (15th) prayer meeting in small auditorium. Come and unite with us in this opening autumn service. Our new missionaries will all be outward bound at this date. How much they need our prayers, not only for a safe voyage, but that wisdom and grace may be granted them as they enter upon their untried duties!

MISS MARGARET E. HODGE, Secretary for Bands, represented the society at the Young People's Missionary Conference, Silver Bay, Lake George, August 22–31. We may expect an interesting report by her at the October Directors' Meeting. There were also many of the S. C. E. workers in our territory present.

Selby of Marbeshoo (price 1 ct.), see Editorial Notes, page 176, August WOMAN'S WORK. The story of this one of the two earliest scholars of Miss Fiske is told in a most attractive way by Mrs. Labaree.

FOR those who are pursuing the study of *Lux Christi*, not only will our valuable *Historical Sketch of India* (10 cts.), fresh from the pen of Dr. C. A. R. Janvier, be valuable, but also the revised *Question Book* (5 cts.).

FOR "JAPAN": *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Illustrated Programme*, 5 cts. per doz.; *Home Life, Neesima*, each 2 cts.; *Schools and Colleges*, 3 cts.; *Lullaby*, 1 ct.

THE attractive booklet, *Under the Cherry Blossoms*, a story of life in Japan and the mission schools is sold for the benefit of the much needed addition to the Joshi Gakuin at Tokyo. Copies may be obtained by addressing Mrs. Isaac Pearson, 1815 Thirteenth Street, Washington, D. C., 25 cts. per copy.

THE following correction should be made in our Annual Report. Mrs. John Adams Ewalt, and not Mrs. J. A. Adams, is President of Synodical Society of Ohio.

DR. MARY H. FULTON will be at Winona Lake until September, when her address will be changed to Elmira, N. Y. Later in the fall we expect to welcome her in Philadelphia.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

PRAY for the many missionaries going out for the first time, and for those who have been home on furlough, and are returning. Many who sailed in June are now just reaching their stations; many more leave this month. Pray earnestly that they may be kept in health, and especially that they may soon be able to love those to whom they have gone. At first they may appear repulsive and only grace can beget the love which is necessary; therefore let all of us pray that it may be born in their hearts.

WE take the following "Suggestive Questions" from the August "Mission Studies" of the Board of the Interior, our Congregational neighbors, making a few slight changes to fit us:

"Do you have a thank offering (or praise) meeting?"

"Is your thank offering counted as a part of the pledge or aim?"

"Or is it held separate and distinct, a *thank* offering?"

"How do you arrange for expense of delegate to annual Synodical or Board meeting?"

"Do you contribute to a dime fund or its equivalent for home expenses in Synod?"

"Do you pray for the treasury?"

THE prospectus for the third volume of the "United Study of Missions" is now out. We will send these to societies wishing them. Those who have studied *Via Christi* and *Lux Christi* will be eager for *Rex Christus*, an Outline Study of China, by Dr. Arthur H. Smith, who writes understandingly of the people and country where he has labored many years. Among the leaflets suitable to use in the study are: *Historical Sketch of China*, 10 cts.; *Questions and Answers*, 5 cts.; *Child Life in China*, 2 cts.; *Home Life*, 2 cts.; *Ancestor Worship*, 1 ct. Next month we will give titles of books suitable to read in preparation.

FOR this month: The newly revised *Historical Sketch of Japan*, 10 cts.; *Neesima*, 2 cts.; *Schools and Colleges*, 4 cts.; *Home Life in Japan*, 2 cts.; *Lullaby*, 1 ct.; *Questions and Answers*, 5 cts.

As you are reading these lines our Field Secretary, Mrs. D. B. Wells, is visiting our mission stations in Mexico. The Board sent Mrs. Wells in response to a most urgent invitation, really an appeal, from the missionaries. She will be back, full of good news, for the fall Synodical meetings, and will attend as many as possible of them.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoons. Send letters to Room 818, 156 Fifth Ave.

WE would call attention to the fact that this month of September is the last in which to collect and forward to the treasurers of local societies the amount collected for our Summer Offering for Medical Missions. It will be remembered that this will be applied in part to the work of the hospitals in Korea and Hainan. It is hoped that the sum collected will be large enough to devote a part of it also to the providing of pure water for Hoihow Hospital, and the summer home of our missionaries in Hamadan, Persia. Presbyterial treasurers will please send all money for the Summer Offering to New York October 1st.

WE heartily welcome home some of our missionaries who have recently returned for a well-earned rest and vacation: Mrs. Ira Harris of Tripoli, Syria; Miss Gertrude S. Bigelow of Yamaguchi, Japan; Miss Charlotte G. Montgomery, Hamadan, Persia, and Mrs. Edgar M. Wilson, Sangli, India.

MISS BIGELOW arrived in time to attend the July meeting of the "Evening Branch," University Place Church, New York. Nearly a hundred members were present to welcome their representative in Japan. This enthusiastic society continues its meetings through-

out the summer months, never having omitted one during the five years of its existence.

MISS AMANDA M. JEFFERSON sails September 12. She returns to her dearly loved work at Ratnagiri, India. God speed her on her way and guard and shield her from all danger!

THE following missionaries have been recently appointed and go out under the care of our Board:

To West Africa, Miss Saul, soon to be married to Mr. Adolph Krug.

To China, Miss Elizabeth McAfee and Dr. Louise H. Keator.

To India, Miss Helen C. Helm and Mrs. Johanne C. Borup.

To Korea, Miss Helen B. Kirkwood.

Dr. Keator goes to the new station near Peking, Shun-te-fu, to be opened and supported by the Fifth Avenue Church, New York.

MRS. JOHN A. MILLER, for fifteen years president of the auxiliary in Warren Memorial Church, Louisville, Ky., entered into eternal rest last May. At the June meeting of the society, memorial services were held and many testimonials given of her consecration to, and desire for, the spread of Christ's kingdom. Mrs. Miller, under her *nom de plume* "Faith Latimer," was widely known by her writings on Sunday-school and Scriptural topics, and for forty years she taught the primary class in this church. A beautiful window, the tribute of her loving pupils, was unveiled in the Sunday-school chapel on Children's Day.

ANNA GILBERT COWAN, *Cor. Sec.*

FOR September meetings: *Historical Sketch of Japan*, 10 cts.; *Question Book*, 5 cts.; *Home Life in Japan, Neesima*, each 2 cts.; *Presbyterian Schools and Colleges in Japan*, 3 cts.; *Map, Illustrated Programme*, each 1 ct.

From Northern New York.

THE Semi-Annual Meeting will be held with the auxiliaries of the First and Second Churches, Saratoga, N. Y., on Friday, October 9. Sessions will be held in the First Church. The opening service will be at 10 A. M., the afternoon session at 2 o'clock. At both sessions there will be missionary addresses; brief reports will be given by the secretaries, and at the afternoon session there will be an open conference on methods of work. Delegates who may not be able to make train connections will be provided with entertainment over night; all such must send their names to Mrs. W. H. Waterbury, 109 Caroline Street, Saratoga, N. Y., not later than October 4. Notices will later be sent to all auxiliaries, giving fuller particulars of the meeting. We are looking forward with much pleasure to having with us at Saratoga our own Mrs. Velte, who is now in the homeland for her well-earned rest.

As this meeting comes at the beginning of our winter's work, and is also our first coming together since the scattering of the summer, we are hoping for a goodly attendance, and earnest prayer should be made that our coming together may not be in vain, but may result in a deeper sense of our individual responsibility for the coming of our Lord's kingdom.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

Rex Christus, an Outline Study of China, is now in our hands. The name of the author, Dr. Arthur H. Smith, is guarantee for the excellence of the book, and it is to be hoped that all who have pursued the course of United Study of Missions, so far, will continue with this new volume. More detailed information can be obtained by writing to Miss Mary W. Keith at the Board rooms.

THERE arrived early in July a package from Dr. Elva Fleming of Ichowfu, which, when opened, exhibited to our wondering gaze a beautiful overdress such as is worn in China by brides and young matrons of more than average income. The dress consists of panels of various widths depending from a girdle, each panel exquisitely embroidered in symbolical pictures which indicate some condition in the life of a Chinese woman. The embroidery is very skillfully done in fine silk and is said to have consumed several years of such hours as the maker could spare from her ordinary occupations. Dr. Fleming intended that the overdress should be sold and the proceeds used for her hospital work at Ichowfu.

ST. LOUIS Presbytery is holding its hardly acquired prestige among the Young People's Societies. The Secretary, Miss Kate Walter, announces that pledges exceeding those of last year by $2,000 have been received already, and the half-year not yet up. Keep up your good work, dear young people, remembering that your name, Endeavorers, means success when the endeavor is "in His Name" and "for His sake," and when the labor is performed "in His Spirit."

THE busy time of the year has come around again, and we now turn from our brief rest to more earnest and renewed effort. So far, in the fiscal year, gifts have been very encouraging, receipts exceeding by almost 100 per cent. those of the same time last year. St. Louis Presbytery shows a collection of $1,700 for the first quarter, almost one-half of last year's receipts. A part of this is the money contributed for Ichowfu Hospital, to be sure, but the increase aside from that is cheering. About $1,400 of the $1,712 needed for the compound and wall has been raised and the other $300 is assured. Our faith in assuming this additional burden, besides our regular work, has been rewarded beyond our most sanguine hopes. "Blessed be God who hath given us the victory, through our Lord and Saviour, Jesus Christ."

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P. M. All are invited. Executive Committee, third Monday.

THE Christian Endeavorers of California held their annual convention at San Diego, close upon the adjournment of General Assembly. They claim a spiritual uplift, and an advance in Christian knowledge as a result of the deliberations. Let this be their motto: "Increasing in the knowledge of God."—*Col. i: 10.*

FRESNO Intermediates have been busy doing practical work by sending a box to Urumia to be distributed by Mrs. Shedd when she arrives in Persia. The Juniors of Fresno have sent a box of sheets, pillow slips and outing flannel to the Mission Home, 920 Sacramento Street, San Francisco.

A SECRETARY for Baby Bands will give a new impetus to this interesting feature of our missionary enterprise. Each little life member of the Occidental Board, by payment of one dollar, will be entitled to one year's subscription to *Over Sea and Land.*

DR. THOMAS MARSHALL is promised for California as Field Secretary to speak throughout the State, in October.

REV. C. W. MATEER, D.D., whose name for forty years has been before the public as founder and president of the college for boys and young men in Tungchow, China, passed a few days in Berkeley with his wife as the guest of Dr. H. H. Dobbins, a former classmate. Dr. Mateer spoke before the Ministerial Union, and also in the First Church. The graduates of Tungchow in large numbers are helping to renovate China by serving as teachers, preachers, catechists, etc. According to E. E. Hale's Arithmetic of "Ten times one are ten," the figures representing the increase will be beyond computation, as the outcome of these 150 or more Christian graduates.

REV. AND MRS. PAUL BERGEN and son were at the Mentone for a few days, on their return to China. Mr. Bergen is now president of Tungchow College, while Dr. Mateer devotes his time and talent to translating the Scriptures. Mr. Bergen gave an informal talk at our public meeting at "920."

LEAFLETS ON JAPAN: *Historical Sketch,* 10 cts.; *Questions and Answers,* 5 cts.; *Neesima* (new series), 2 cts.; *Home Life,* 15 cts. per doz.; *Japanese Lullaby,* 10 cts. per doz.; *Schools and Colleges in Japan,* 30 cts. per doz.; *Sketch, Mrs. Amy Saxton Fulton,* 10 cts. per doz.

We have a revised catalogue of our literature; mite boxes and missionary envelopes free except postage. Postage on mite boxes, 30 cts. per hundred, or 5 cts. per doz.; envelopes, 6 cts. per doz.; single leaflet, 2 cts.

FOR STUDY CLASSES: *Earliest Missions in All Lands,* 10 cts.; *Via Christi,* paper, 30 cts.; board, 50 cts.; *Lux Christi,* paper, 30 cts.; board, 50 cts.; Wall Map of India, paper, 25 cts.; *Lux Christi* pictures, set of twenty-four, 25 cts. *Traveling Library* free, on request, except expressage for return.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

SEPTEMBER is a busy month, but we trust no one will forget the missionary meeting. Those who have been away, return rested and invigorated and ready, we hope, to take up active work in their societies. A good, rousing meeting this month means good meetings the rest of the year, and so much depends upon the start.

AT the end of the last quarter there was an appalling shortage of gifts—cause unknown. September ends the second quarter, and half the year is gone. Will not all societies make heroic efforts *this month,* not only to send in what is overdue, but also this quarter's funds as well.

WE expect to have the services of our field secretary continued. The plan of work will be materially different from that of last year. Now that the secretary has been once over the field, she knows the needs, and her work will be largely instructive and in the line of conferences. There will be no need for haste this year, and every society will receive a visit.

NEW AUXILIARIES AND BANDS.

COLORADO.
Denver, 1st Ave. Ch., Mission Band.

DELAWARE.
East Lake, King's Messengers.
Wilmington, Central Ch., L.L.B.

ILLINOIS.
Warren (reorganized).

INDIANA.
Indianapolis: First Ch., Grettie Y. Holliday Mission Band; Tabernacle Ch., Coral Builders; Mustard Seeds.

MARYLAND.
Princess Anne, Gillespie Bd.
Frederick, Helping Hand.

NEW JERSEY.
Montclair, 1st, Knights of the White Cross.
Newark, 2d, German, Sunbeam Circle.

OHIO.
McCutchenville, Cheerful Workers.

PENNSYLVANIA.
Tunkhannock, Hodge Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1903.

[PRESBYTERIES IN SMALL CAPITALS.] * Thank Offering.

BLAIRSVILLE.—Plum Creek, C.E., 20; Wilmerding, C.E., 10, $30.00

BUTLER.—Allegheny, 2; Butler, 1st, 10.60, Y.W. Aux., 53, L.L.B., 7; 2d, C.E., 5.25; Concord, 10, L.L.B., 18.40; Grove City, 13; Middlesex, 23.50; Muddy Creek, 3; North Liberty, 10; North Washington, 10.50; Petrolia, 6; Plains, 5.40; Portersville, 8; Unionville, 13; Zelienople, C.E., 10; Pres. Soc., 25, 233.65

CARLISLE.—Carlisle, 1st, C.E., 10; 2d, 30; Chambersburg, Central, 14.44; Falling Spring, 18.50; Great Conewago, 10; Harrisburg, Market Sq., 58.01, Sr. Dept. S.S., 28.33, Mrs. Smith's Cl., 15, C.E. Jr., 30; Lebanon, 4th St., 10; Mercersburg, 9; Newport, 6.20; Shippensburg, 38.85, Y.L. Bd., 14.50, 292.83

CLARION.—Academia, C.E. Jr., 14; Beechwoods, 36.46; Brockwayville, 24.78; Callensburg, C.E., 10; Clarion, Y.L.S., 25, King's Daughters, 5, C.E. Jr., 1; Concord, 12.25; Du Bois, 10, Cheerful Workers, 5, Endeavor, C.E., 10, C.E. Jr., 2; Leatherwood, 12; Pisgah, C.E., 30; Punxsutawney, 5.05; Sligo, C.E., 12, 214.54

CLEVELAND.—Akron, 1st, 16.38; Central, C.E., 10; Cleveland, 1st, 468; 2d, 90.74; Beckwith Mem'l, 16.85; Bolton Ave., 15, C.E., 25; Case Ave., 40; Miles Park, 2; Willson Ave., 7; Woodland Awe., King's Sons and Daughters, 25; E. Cleveland, Windermere, 34.37; Glenville, 5, C.E., 10; North Springfield, 1; Painesville, Lake Erie College, 30; So. New Lyme, 5; A Lady, 5, 806.34

DAYTON.—Dayton, 3d St., 30, Carrie Montgomery Aux., 27; Park, Purpose Bd., 5; Greenville, 25; Piqua, 50, S.S. Bd., 25, C.E. Jr., 10; Seven Mile, 12.50; Springfield, 1st, 6.50; 2d, 28.89; 3d, 12; Troy, 1st, 25; 2d, Aux., 15.75; Xenia, King's Daughters, 1.58, 274.22

ELIZABETH.—Basking Ridge, C.E., 15; Connecticut Farms, 10; Cranford, 12, C.E., 80; Elizabeth Assn., 105; 3d, Y.L.C., 30, C.E., 10; Greystone, C.E., 10; Westminster, Sr. Bd., 20.50; Lamington, 12.25, C.E., 5; Metuchen, 8; Plainfield, 1st, 25, C.E., 10; Crescent Ave., 100, A Lady, 100; Rahway, 1st, 5; Roselle, 21.30, Y.P.S., 10; Springfield, C.E., 11.02; Westfield, 10, 610.07

ERIE.—Cherrytree, 50 cts.; Dempseytown, 50 cts; Edinboro, 2.63; Erie, Chestnut St., C.E., 7.50; Girard, 3.57, C.E., 5; Mercer, 1st, 14.55; Oil City, 1st, 25, Cheerful Workers, 2.06; Sugar Creek, 50 cts.; Utica, 6.79; Warren, C.E., 12.50, A Lady, 400; Waterford, C.E., 5; Westminster, C.E., 4.50, 490.60

JERSEY CITY.—Bayonne, Christ Church, C.E.Jr., 2; Englewood, 1st, Steady Streams, 2.22; Garfield, C.E., 3, C.E. Jr., 1; Hackensack, 10, C.E., 5; Hoboken, 1st, C.E., 13.70, Wood

Violets, 10; Jersey City, 1st, 47.93, Y.L. Aux., 14, Girls' Circle, 13.41; 2d, C.E., 5; Westminster, C.E., 30; Leonia, 7.83; Newfoundland, 10; Passaic, 1st, 26, C.E. Jr., 10; German, C.E., 2; Wallington, C.E., 6.64; Paterson, 1st, 15; 2d, 50; Redeemer, 14.37, Y.W. Aux., 7.50; Rutherford, 12.15; Tenafly, C.E., 6, 324.75

KINGSTON.—Chattanooga, 2d, 4.58, Y.L. Bd., 4.45, C.E. Jr., 5.36; Huntsville, 50 cts., 14.89

KITTANNING.—Saltsburg, C.E., 30.00

LACKAWANNA.—Athens, 32.50; Carbondale, 39, S.S. Bd., 15, C.E., 10; Honesdale, 35; Kingston, C.E., 20; Plymouth, 12.85; Scranton, 2d, A Lady, 250, Girls' Bd., 15; Washburne St., 10.80; Snedekerville, 1.10; Towanda, 42; Troy, 1st. 20, Birthday Bd., 6.25; Ulster, 6.25; West Pittston, 25; Wilkes-Barre, 1st, 75, 615.75

LEHIGH.—Allentown, 7; Catasauqua, 1st, 15; Easton, 1st, 35; Brainerd Union, 29.50; College Hill, 10; Olivet, C.E., 9; South, C.E., 10; East Stroudsburg, C.E., 10; Hazleton, 29.22; Mauch Chunk, 24; Pottsville, 1st, 15; Shawnee, 4, Sunrise Bd., 2.29; Slatington, 6, 201.01

MORRIS AND ORANGE.—East Orange, 1st, 275; Arlington Ave., Y.L. Guild, 5; Brick, 100; Florham Park, C.E., 3.50; Hanover, C.E., 5; Morristown, 1st, Y.L.S., 10; New Providence, C.E., 10; New Vernon, Willing Workers, 5, C.E., 7.84; Orange, 1st, 125, Boys' Club, 23; Central, Y.P. Assn., 275, Heart and Hands' Bd., 10, Boys' Bd., 25; Hillside, Boys' Bd., 10; St. Cloud, 6.18; So. Orange, Trinity, C.E., 5; Succasunna, 13, C.E., 7.84, 914.52

NEW BRUNSWICK.—Bound Brook, 6.50, C.E. Jr., 27 cts.; Dayton, Y.P. Assn., 5; Dutch Neck, C.E., 10; Flemington, 11.10, Gleaners, 30; Copper Hill, C.E., 4; Hopewell, 5, C.E., 3; Lambertville, 72.54; Lawrenceville, Gosman Bd. Jr., 3; New Brunswick, 1st, C.E., 3.75; 2d, 10; Pennington, Anna Foster Bd., 10; Princeton, 1st, 107.31; Titusville, Sunshine Bd., 2.50; Trenton, 2d, 5; 4th, 145, Little Workers, 10; East, C.E. Jr., 5; Prospect St., 30; Walnut Ave., 4, 482.97

NEW CASTLE.—Buckingham, 6.27; Dover, 11.55; Forest, 3.63; Glasgow, 11.16; Green Hill, Earnest Workers, 2.60; Lewes, 4; Lower Brandywine, 10.76; Manoken, 2.61; Pitts Creek, 5.79; Wicomico, 10.80; Wilmington, Rodney St., 20; West, C.E., 10; Zion, 10.70, I-Will-Try Bd., 1.60, 111.47

NORTHUMBERLAND.—Beech Creek, 5.50; Danville, Mahoning, 14.25; Lewisburg, Y.W. Aux., 10; Milton, 30, Y.W. Aux., 20; Montgomery, C.E., 1; Mooresburg, A Lady, 20; Renovo, 3; Williamsport, 1st, 40.16, R. Armstrong Aux., 25; Bethany, C.E., 2.50, 171.41

PHILADELPHIA.—A Friend, 25.00

PHILADELPHIA NORTH.—Abington, 10, S. B. Smith Bd., 20; Ambler, 3; Bristol, 27; Carmel (Edge Hill), C.E., 4.50; Chestnut Hill, 1st, C.E., 5; Trinity, King's Daughters, 25; Conshohocken, C.E., 2; Doylestown, 37.50; Mechanicsville, Bd., 5; Frankford, Y.P. Union, 18; Germantown, 1st, 100.25, Jr. Aux., 3, Eliot Boys' Bd., 5.61, C.E., 14.36; West Side, 17.75; Hermon, 13.30, M. & D., 10, Y.L. Bd., 6.25, C.E., 11, C. E. Jr., 1.50; Holmesburg, 1st, 4.27; Lawndale, Y.P.Soc., 5. Infant Cl., 3; Lower Providence, Eagleville, C.E., 2.34; Manayunk, 1st, 13; Mt. Airy, C.E., 5; New Hope, 3.25, C.E., 2; Norristown, 1st, 10. C.E., 7.50; Oak Lane, C.E. Jr., 2; Pottstown, Hill School Bd., 40; Reading, 1st, C.E. Jr., 25; Olivet, C.E., 5, C.E. Jr., 5; Wissahickon, 7.50; Offerings from Shanghai, 8.35; Medical Missions, 55 cts., 488.78

PITTSBURG AND ALLEG. COM.—Allegheny, McClure Ave., 9.40, C.E., 25; Beaver, C.E., 33.30; Bethany, 7; Ingram, Cheerful Workers, 2, Y.L.S., 11.80; Long Island, 9; McDonald, 20.25; McKee's Rocks, 25; Pittsburg, 1st, 250; East Liberty, 210; Highland, 17; Lawrenceville, 11; Park Ave., 10; Penna. Fem. Coll., 50; Point Breeze, 30; Tabernacle, 7.50, Buds of Promise, 5; Sewickley, 25, Earnest Workers, 10; Wilkinsburg, 25, C.E., 50, 843.25

PORTSMOUTH.—Georgetown, A Lady, 1.50; Ironton, 6.73; Manchester, 1; Mt. Leigh, 2.75; Red Oak, 1; Ripley, 2.50; West Union, 1.25, 16.73

REDSTONE.—West Newton, 10.00

SHENANGO.—Pulaski, Macedonian Bd., 25; Sharpsville, 20, 45.00

UNION.—So. Knoxville, C.E., 9.00

WASHINGTON.—Burgettstown, 1st, 18; Cross Creek, 50; Fairview, 6.25; Forks of Wheeling, 16; Mt. Prospect, 15; Upper Buffalo, 25, McMillan Bd., 30; Upper Ten Mile, C.E., 10.25; Washington, 1st, 75, Cornes Bd., 25, Sewing Soc., 50; 2d, 10.29; 3d, C.E. Jr., 5; Female Seminary, 17; Wellsburg, 10.50; West Alexander, 50; Westminster League, 10, Hold the Fort, A Friend, 10; Wheeling, Vance Mem'l, 25; Cunningham Lester, Mem'l Fund, 45, 503.29

WASHINGTON CITY.—Anacostia, Garden Mem'l, 2, Y.L. C., 4; Ballston, Va., 5; Berwyn, Md., 6.53; Clifton, Va., 1.15; Eckington, D. C., 5, C.E., 3.67, C.E. Jr., 2.50; Falls Church, Va., 15; Hyattsville, Md., C.E., 10; Kensington, Md., Warner Mem'l, 4; Manassas, Va., 6; Riverdale, Md., 1.50, Vine Bd., 1, C.E., 4; Takoma Park, 4.20; Vienna, 2.50, C.E., 2; Washington, 4th, 67.24, Jr. Miss'y Soc., 33.87; 6th, 20, Cheerful Givers, 20; 15th St., 5; Assembly, 10, C.E., 8.37; Covenant, 273, Covenant Bd., 50, Miss Inch's Cl., 19.35; Eastern, 10, Girls' Guild, 12.50, Y.P.C., 3.75; Gunton Temple, 11.45, Little Helpers, 9; Gurley Mem'l, M. Campbell Bd., 5; Metropolitan, 47.50, Mateer Bd., 85; New York Ave., 125, Girls' Guild, 25, Y.W. Guild, 40; Bethany Chapel, 4, C.E., 2; North, 7.50; Western, 15; West St., 25; Westminster, C.E., 7.50, 1,022.08

WELLSBORO.—Beecher's Is. (Nelson), 3; Coudersport, 2.50; Elkland, C.E., 5, 10.50

WEST JERSEY.—Fairfield, C.E. Jr., 2.01

WESTMINSTER.—Columbia, C.E., 12.50; Lancaster, 1st, C. E., 25; Leacock, Lucy Leaman Bd., 44; Little Britain, 12.50; Middle Octorara, 11, C.E., 10; Pequea, 14; Wrightsville, 10, 139.00

ZANESVILLE.—Bladensburg, 1.20; Coshocton, 7; Dresden. 8.30; Duncan's Falls, 4.58; Granville, 76; Martinsburg, 7.46; Mt. Vernon, 12.50, Busy Bees, 2; Newark, 2d, 40; Pataskala, 16.20, C.E., 3; Zanesville, 1st, 11; 2d, Y.L.B., 10, 199.24

MISCELLANEOUS.—"G," Phila., 15; A Lady, Lowellville, O., 5; Interest, 80; Medical Fund refunded, 50; Estate Isabella Brown, 900, 1,050.00

Total for July, 1903,	$10,182.90
Total since May 1, 1903,	15,202.57

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.

July 31, 1903.

In June, Phila. Pres. Soc. sent $100 for new Schoolroom Seats for Girls' Normal School, Mexico City. In July, E. Orange, 1st, Mission Bd. sent $10 to Dr. Mary Eddy for Medicines.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1903.

* Indicates gifts for objects outside of appropriations.

BISMARCK.—Edgeley, Dorcas Aid Soc., $16.85

BLOOMINGTON.—Champaign, Mr. and Mrs. Chas. A. Gunn, 12.50

BLACK HILLS.—Hot Springs, C.E., 2.50

BOULDER.—Berthoud, 4; Ft. Morgan, 15, C.E., 5, Jr. C.E., 6; Ft. Collins, 11; La Porte, 2.45; La Salle, 5, C.E., 1.75; Timnath, 3.75, 53.95

BUTTE.—Anaconda, 18; Butte, 6, 24.00

CAIRO.—Du Quoin, 10; Fairfield, 16; Metropolis, 3, 29.00

CEDAR RAPIDS.—Bellevue, Girls' Bd., 5, C.E., 3.16; Cedar Rapids, 1st, C.E., 12.50; 2d, C.E., 5; Sinclair Mem'l Ch., C.E., 61 cts.; Clarence, C.E., 5; Mechanicsville, C.E., 2.43; Monticello, C.E., 5.82, Jr. C.E., 97 cts.; Scotch Grove, Sunbeam Bd., 1, 41.49

CENTRAL DAKOTA.—Artesian, 1.65; Flandreau, 3; Hitchcock, 3; Miller, 19.30; Onida, 1.25; Woonsocket, 10, 38.20

CHIPPEWA.—Ashland, 8.27; Bayfield, 80 cts.; Baldwin, 5; Hudson, 6.03; Nebagamon, 1.05; Superior, C.E., 2, 23.15

CHICAGO.—Austin, 1st, 19; Chicago, 1st, Helpful Workers, 2.50; 6th, 21; Calvary Ch., Dr. J. M. Snow, *15; Endeavor Ch., 5; Fullerton Ave. Ch., 25; Lake View Ch., 18.05; Olivet Mem'l Ch., 6; 41st St. Ch., 13.25, Mrs. W. H. Davis, 25; Edgewater, 8; Evanston, 1st, 137.50, Girls' Guild, 20; 2d, 11.43; Englewood, 17; Hyde Pk., 69; Homewood. 1.75; Joliet, 1st, 26; Central Ch., 37; Lake Forest, 20, Y.P.S., 16.86; Maywood, 3; Ravenswood, 5.35, 522.69

CRAWFORDSVILLE.—Attica, 17.40; Beulah, 9; Crawfordsville, Center Ch., 11; Clinton, 4.20; Dayton, 30; Darlington, 3; Delphi, 12.50; Mrs. C. J. Bowen, 20; Frankfort, 17; La Fayette, 1st, 14.50; 2d, 30; Ladoga, 4.25; S. Lexington, 2.65; Newtown, 18; Rock Creek, 2.55; Thorntown, 14; Union Ch., Dice Family, 10; Waveland, 6.25, 226.30

DENVER.—Denver, Central Ch., 92; 1st Ave. Ch., 8.15, Jr. C.E., 6; Highland Pk., 6.88; 23d Ave. Ch., 22.50, C.E., 15; South Broadway Ch., 3; Otis, 5, 158.53

DETROIT.—Ann Arbor, 47; Detroit, Bethany Ch., C.E., 15; Ch. of Covenant, 15; 1st, 110; Forest Ave. Ch., 16.53; Scovel Mem'l Ch., 19.50, Jr. C.E., 8.25; Trumbull Ave. Ch., 16, Westm'r Ch., Guild Assn., 12.50; Milford, C.E., 53 97; Northville, 7.07; South Lyon, 14.55; Pontiac, 10.70, Y.W.S., 9.72; Ypsilanti, 60, 415.79

DUBUQUE.—Coggon, 5; Dubuque, 1st, 4.90; 2d, 20; Hopkinton, 11.75; Independence, 21.45; Jesup, 3.88; Manchester, 2.45; Oelwein, 4.13; Winthrop, Pine Creek Ch., 5, 78.56

FARGO.—Grandin, C.E., 6.67

FLINT.—Bad Axe, 5, C.E., 10; Fenton, 7; Flint, 16; Lapeer, 10.67, C.E., 1.50; Marlette, 1st, 4; 2d, 4.55; Port Huron, 2.50, 61.22

FT. DODGE.—Armstrong, 6; Boone, 5; Grand Junction, 10; Jefferson, 5; Rolfe, 5.06; West Bend, 4.08, 35.14

FT. WAYNE.—Bluffton, 11. Whatsoever Bd., 1.25; Elkhart, 25; Ft. Wayne, 1st, 37.75; 3d, C.E., 13; Westm'r Ch., 17.55, C.E., 3.57; Goshen, 25; Kendallville, 4.10; Lima, 2.95; Ossian, 3; Waterloo, 5; A Friend, 20, 169.17

FREEPORT.—Argyle, 13, Y.P.S., 4.50; Belvidere, 3.75; Byron, Middle Creek Ch., 22.81; Freeport, 2d, C.E., 9.50; Galena, 1st, 11; Harvard, C.E., 5.90; Oregon, 4.12; Rockford, Westm'r Ch., 6.65; Winnebago, 13.70, 94.93

GREAT FALLS.—Great Falls, 7.94; Kalispell, C.E., 6; Lewistown, 7.50, 21.44

GUNNISON.—Glenwood Springs, 14; Grand Junction, 3; Leadville, 5.45, C.E., 5; Salida, 3.75, C.E., 2.25, 33.45

HASTINGS.—Beaver City, 3; Hastings, C.E., 15, Bd., 2.05; Holdrege, 6.80; Kenesaw, 5; Nelson, 3.64; Superior, 1.18, C.E., 2.58, 39.25

HELENA.—Bozeman, 11.94; Boulder, 7.20; Helena, 3.75, C.E., 25; Miles, 4, 51.89

IOWA.—Burlington, 1st, 12.33; Fairfield, 35, Jr. C.E., 5, Gleaners, 2.36; Keokuk, Westm'r, 25, C.E., 20; Kossuth, 3 75; Martinsburg, 4.50; Mediapolis, Jr. Bd., 2.25; Middletown, 2.50; Milton (Lebanon), 5; Montrose, C.E., 4; Mt. Pleasant, 16.20, 137.89

IOWA CITY.—Iowa City, 21.25, C.E., 20; Marengo, 2 71; Muscatine, 8; Red Oak Grove, 2.50; Scott Ch., 5.50; West Liberty, 8.61; Wilton Junction, 5; Washington, 18.36, 91.93

KEARNEY.—Central City, 5; Fullerton, 10, C.E., 2, Jr. C.E., 2.50; Gibbon, 3.60, C.E., 3; Kearney, 2 50; Litchfield, 2, C.E., 2.25; North Platte, 7.60, C.E., 5; St. Paul, 6; Wood River, 3, 54 45

LAKE SUPERIOR.—Calumet, 15; Marquette, 15; Menominee, 25, 55.00

LOGANSPORT.—Bethel, 8.80; Bethlehem, 2.50; Bourbon, 2; Buffalo, 1; Brookston, 2; Concord, 1.95; Goodland, 2.50; Hammond, 4; La Porte, 45.03; Logansport, Broadway Ch., 10.06, Personal, 7.50; 1st, 12.58; Meadow Lake, 3.50; Michigan City, 2.60; Mishawaka, 5; Monticello, 7.75, C.E., 10; Monon, 6; Pisgah, 8.21; Plymouth, 1.75; Remington, 2.60; Rensselaer, 3; Rochester, 2.90; Valparaiso, 12.18; Westm'r S.B., 5, C.E., 1; Pbyl. Off., 10.02; Interest, 37 cts., 181.80

MADISON.—Lima Center, 2; Madison, 16, China Bd., 20, C.E., 25; Reedsburg, 25, 88.00

MANKATO.—Blue Earth, 13.50; Delhi, 2; Jackson, 1.94; Le Sueur, 12; Mankato, 11.28; Morgan, 4.50; Rushmore, 13; Wells, 2.50; Worthington, 14, Bethlehem Star Soc., 83 cts., 75.55

MONROE.—Adrian, 30; Blissfield, 10; Coldwater, 5.82, Harrington Soc., 16; Dover, 1.28; Erie, C.E., 1; Jonesville, 5; Monroe, 12.50; Palmyra, Y.L.S., 7; Tecumseh, 15, C.E., 2.50; Personal, 1, 107.10

MUNCIE.—Anderson, 13, C.E., 7, Willing Workers, 2.50; Center Grove, 3; Elwood, 3; Gas City, 4.50, Mrs. Vater, 15; Hartford City, 8.77; Kokomo, 15, C.E., 5; Muncie, 25; Noblesville, 3; Wabash, 40; Winchester, 5.63; Portland, Jr. C.E., 3, 153.40

NEBRASKA CITY.—Adams, C.E., 5; Beatrice, 1st, 25.20; Chester, 2; Fairbury, 4; Gresham, C.E., 2; Lincoln, 1st, 37.04; 2d, 10.16; 3d, 1.52, C.E., 2; Pawnee City, 10.40, C.E., 10; Seward, 5; Utica, C.E., 7.50, 121.82

NEW ALBANY.—Bedford, 2.50; Corydon, 8.70; Madison, 1st, 9; New Albany, 1st, 18.45; Orleans, C.E., 1; Paoli, C.E., 50 cts.; Salem, 4.20; Seymour, L.M.C., 10; Scipio, C.E., 1; Vevay, 1.63; Vernon, 4.70; Hanover, 8, 69.68

PEORIA.—Astoria, 2; Canton, 12, *6; Dunlap, 3, *2; Elmwood, 8, *2; Farmington, 2, *8, C.E., 1; Galesburg, 10, *7; Hanna City, 2; Henry, *5.88; Ipava, 6; Knoxville, 19, *7, Mrs. W. H. Mason, *5; Lewistown, 8; Green Valley, 6; Peoria, 1st, 28, *6.16, Mrs. Geo. M. Johnston, *5, Mr. Mervin E. Johnston, *1, E. R. Edwards Bd., 3, Little Lights, *5, C.E., 7; 2d, 39, *2; Arcadia Ave. Ch., 4, *1; Westm'r Ch., 3, *2; Princeville, 8; Toulon, 9, *3, C.E., 6.25; Washington, 5, *3; Yates City, 10; A Friend, 71 cts., 273.00

PETOSKEY.—Boyne, 2.25; Cadillac, 15, C.E., 1.50; East Jordan, 5; Harbor Springs, 3.40, C.E., 1.19; Lake City, 18, C.E., 2; Petoskey, 7.50, C.E., 7, 62.84

ROCK RIVER.—Albany, 3, C.E., 1.60; Aledo, 12.27, C.E., 30, Jr. C.E., 4.79; Ashton, 10; Center Ch., 6; Dixon, 7.50; Garden Plain, 2.65; Geneseo, 4.12; Morrison, 10; Norwood, 4.37; Peniel, 5; Princeton, 3.75; Rock Island, Broadway Ch., Ruth's Bd., 12.50, Busy Bees, 5; Central Ch., 6.75; Viola, 1.95, 131.25

SAGINAW.—Bay City, 1st, 32.47, S.S., 28.83; Saginaw, E. Warren Ave. Ch., 5.91; W. Bay City, Westm'r Ch., 25, 92.21

ST. CLOUD.—Willmar, 3.12

ST. PAUL.—Hastings, 10; St. Paul, 1st, 15; Dayton Ave. Ch., 33.45; House of Hope Ch., 61.25; Westm'r Ch., 10.35, 130.05

SCHUYLER.—Bushnell, 3.40; Fountain Green, 4; Hamilton, Bethel Ch., 5; Hersman, 6; Macomb, 1st, 21.50; Monmouth, 12; Mt. Sterling, 22.51; Oquawka, C.E., 10; Perry, 17; Rushville, 5.50, 106.91

SPRINGFIELD.—Bates, 35; Buffalo Hart, C.E., 5; Chatham, Jr. C.E., 2.10; Decatur, 36.90, Westm'r Soc., 6; Irish Grove and Sweetwater, 2; Jacksonville, State St. Ch., 39, Y.L.S., 7, Investors, 2; Westm'r Ch., Willing Workers, 4; Portuguese Ch., 7; Lincoln, C.E., 6; Macon, 8; Mason City, 9, C.E., 4; Maroa, 4; N. Sangamon, 15; Springfield, 1st, E. J. Brown Soc., 10, 202 00

SIOUX CITY.—Alta, 4.10, C.E., 2.50; Bronson, Elliott Cr. Ch., 2.58; Cherokee, 15; Cleghorn, 6; Denison, 5.50; Ida Grove, C.E., 10; Ireton, 8.75; Le Mars, 15; Marcus, Mt. Pleasant Ch., 4; Paullina, 4; Sac City, 5; Sioux City, 1st, 5.66; 2d, 5; 3d, 3.10; 4th (Leeds), 2.56; 5th (Morningside), 1.25; Storm Lake, 8 47; Pilgrim Ch., 8.75; Union Tp. Ch., 4, C.E., 4.50; Vail, 2.25; Wall Lake, 1.02, C.E., 1.25; Sioux City, 2d, Jr. Bd., 10, 140.24

VINCENNES.—Evansville, 1st Ave. Ch., 2.40; Grace Ch., 14.60; Parke Mem'l Ch., 2; Walnut St. Ch., 60; Farmersburg, 3; Indiana Ch., Solid Workers, 3.15, Heart and Hand Soc., 2.75; Mt. Vernon, 2.50; Petersburg, 2, Little Light Bearers, 70 cts.; Princeton, 2.35; Rockport, 6.70; Royal Oak, 3; Terre Haute, Central Ch., 5, C.E., 2.50; Washington Ave. Ch., 6.90; Upper Indiana Ch., 3.80; Vincennes, 11.50, C.E., 1.41; Washington, 8.15, 144 41

WATERLOO.—Ackley, 10; Clarksville, 1.30; Greene, 3.75; Grundy Center, 6.50, C.E., 5; Marshalltown, 5; Toledo, C.E., 9.64; Williams, 3.50, 44.69

MISCELLANEOUS.— 3.00

Total for month,	$4,627.01
Total receipts since April 20,	10,318.30

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.
CHICAGO, July 20, 1903.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1903.

* Indicates Summer Offering.

BUFFALO.—Lafayette Ave., 24.50; West Ave., 10; Lancaster, 5; Silver Creek, 8.97, $48.47

CHEMUNG.—Burdette, 15; Elmira, 1st, 18.50; Lake St., 13; North, 15, "Trees of Promise," 3.62; Watkins, 16.25, Mrs. Arbuckle's Cl., 2; Weston, C.E., 83 cts., 84.20

HUDSON.—Hamptonburgh Ch., 5.15; Monticello, 6; Otisville, 2; Ramapo, 11.10, 24.25

NASSAU.—Astoria, 13; Hempstead, C.E., 4; Huntington, 1st, Y.L.S., 15; Mineola, 5; Springfield Ch., 4.50, 41.50

NEW YORK.—New York, 5th Ave., Y.W.S., 100; Harlem, 71.50; Madison Ave., 100; New York, C.E., 15; West Farms, C.E., 1, 287.50

NORTH RIVER.—Highland Falls, C.E., 4.00

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50, C.E., 10; Delhi, 1st, 10.25; 2d, 42.50; Gilbertsville, 2.62; Oneonta, 21.75, C.E., 14.47; Unadilla, 2; Worcester, 5, 131.09

SYRACUSE.—Marcellus, 5, Thorburn Circle, 5; Mexico, C.E., 6.50; Skaneateles, 18; Syracuse, Park, C.E., 29, 63.50

WESTCHESTER.—Croton Falls, 2.50; Dobbs Ferry, 15; Mt. Vernon, 44.85; New Rochelle, 1st, 9; Ossining, 47.75; Peekskill, 2d, C.E., 9.25; Rye, 107.86; Yonkers, Dayspring, C.E., 2; Westminster, 28.25, Y.P. Assn., 10, 276.46

MISCELLANEOUS.—"A," *10; Atlanta, Ga., Miss Roberts, 10; Interest on Deposits, 115.83; Interest on Dodge Fund, 100; Interest on Riesch Fund, 50; Manchester, Vt., Mrs. A. C. Reed, 10; N. Y., A Friend, 1.72; Warwick, Miss Carrie Pierson, 88.50, 386.05

Total,	$1,347.02
Total since April 1,	15,281.97

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending July 24, 1903.

KANSAS CITY.—Appleton City, 3.90; Clinton, 3; Independence, 6.40; Jefferson City, 3 20; Kansas City, 1st, 18.50; 2d, 24.25; 4th, Mission Bd., 10; 5th, 4.90, Children's Ch., 15; Linwood, 3.50; Lowry City, 2.45; Nevada, 50 cts.; Raymore, 2.09; Rich Hill, 2.50; Sharon, 4 60, $104.79

OKLAHOMA.—Guthrie, 22; Newkirk, 36.10, Jr. C.E., 40 cts., Y.L.S.S.M.S., 1; Norman, 4; San Bois, 5, 68.50

OZARK.—Bolivar, 2; Carthage, 1st, 6.50, C.E., 6.20; Joplin, 1st, 5.45; Bethany, 3; Monett, 10.25; Mt. Vernon, 5.75; Neosho, 5; Springfield, Cal., 15.80, Bd., 10; Webb City, 2.50, Band, 2.50, 74.95

PLATTE.—Grant City, 15.50; Hamilton, 7.20, C.E., 3.50; King City, 2.30; Maryville, 8.40; Parkville, 15.52; St. Joseph, Westm'r, 10; Trenton, 2.50, 64.92

SEQUOYAH.—Muskogee, 5; Tahlequah, 10; Tulsa, 2, 17.00

SOLOMON.—Abilene, 5.30; Belleville, 2; Clyde, 2; Ellsworth, 2; Henington, Jr. C.E., 62 cts.; Minneapolis, 12.95; Lincoln, 8.25, C.E., 4.43; Salina, 13; Solomon, 6.40, C.E., 1.30, 58.25

TOPEKA.—Gardner, 6; Lawrence, 11.76; Leavenworth, Jr. C.E., 1; Olathe, 5; Topeka, 1st, 30, C.E., 6; 2d, 1.50; 3d, 4; Westm'r, 4.15, C.E., 4.21; Wamego, 15, 88.62

TRINITY.—Dallas, 12.50

MISCELLANEOUS.—Refunded, 6.00

Total for month,	$495.53
Total to date,	2,912.87

MRS. WILLIAM BURG, *Treas.*,
July 24, 1903. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 15 1986			
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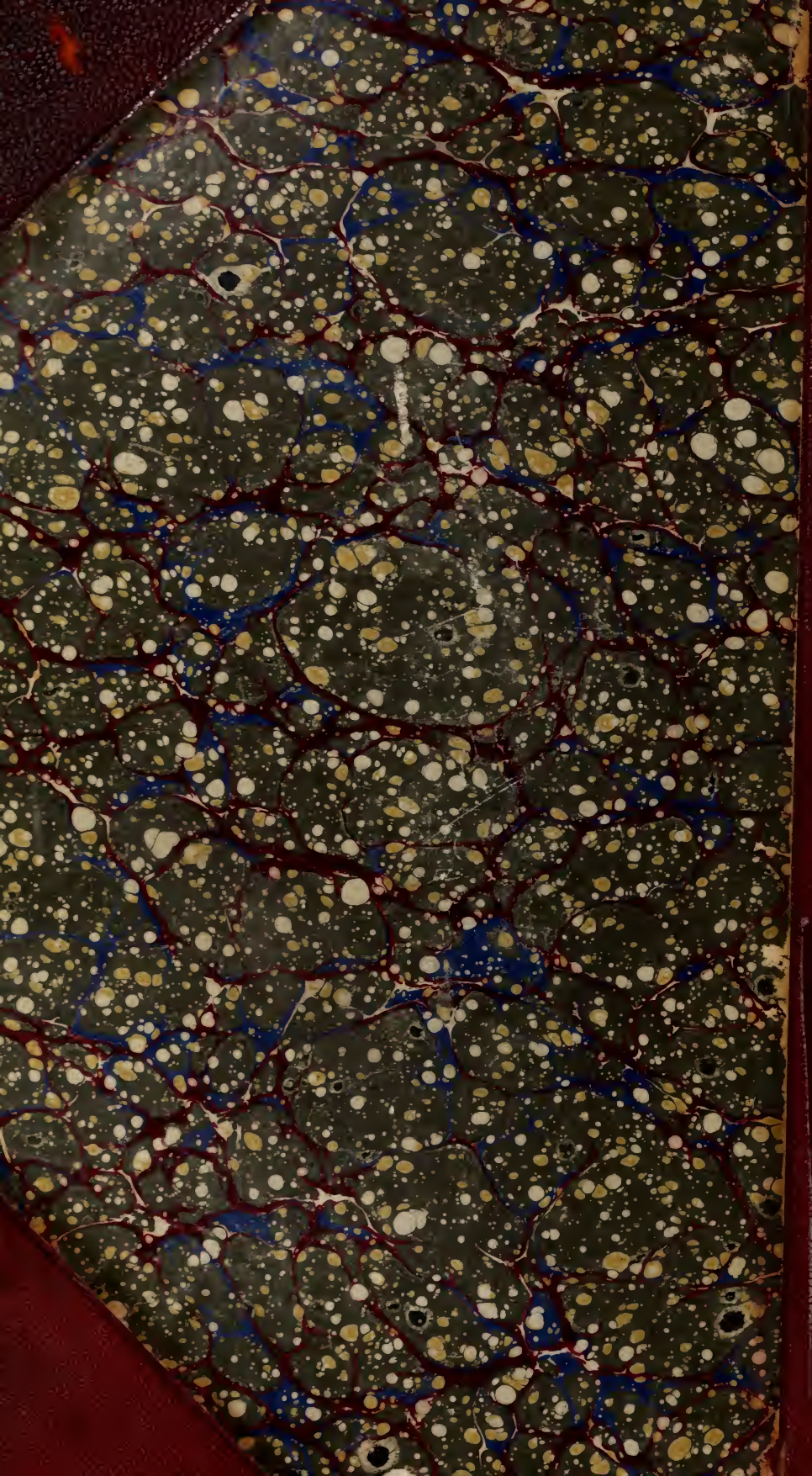
DEMCO 38-297